The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV., NO. XVIII.: WHOLE NUMBER, 1267.] NEW YORK, JUNE 28, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this City and Brooklyn as follows:

Trinity Church—9 A. M. and 3 P. M.
Trinity Chapel—9 A. M. and 4 P. M.
St. Luke's Church—8½ A. M. and 5 P. M.
Church of the Nativity—9 A. M.
Church of the Annunciation—8 A. M. and 4 P. M. Sunday Services at 10½ A. M. and 4 P. M.
Church of the Holy Communion—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.
Church of the Transfiguration—8¾ A. M. and 6 P. M.
Church of the Holy Apostles—9 A. M.
Church of the Holy Innocents—7 A. M. and 7 P. M. Except on Fridays, when Evening Prayer with Lecture is at 7½ P. M. Wednesdays and Fridays Litany at 9 A. M. On Saints' Days, and other Festivals second Service (Eucharist) at 11 A. M.
St. Luke's Church, Brooklyn—6 A. M. On Festivals and Fasts, a second Service at 5 P. M.
St. Mary's Church, Brooklyn—5½ P. M. On Fridays and Holy Days, at 8½ A. M. Friday Evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR.

JUNE.

29 St. Peter's Day.

JULY.

1 Fourth Sunday after Trinity.
8 Fifth Sunday after Trinity.
15 Sixth Sunday after Trinity.
22 Seventh Sunday after Trinity.
25 St. James the Apostle.
29 Eighth Sunday after Trinity.

THE CHURCH AT HOME.

DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP

*** Several additions have been made to these Appointments, and some changes have also been made in them by request.

June 29th, Friday.—A. M., Clifton, Staten Island, Consecration of Chap l.
July 1st.—Fourth Sunday after Trinity.—A. M., Ordination, Trinity Church New York. E. St. Peter's, Brooklyn.
July 2d, Monday.—5 P. M., Caroline Church, Setauket.
July 3d, Tuesday.—A. M., St. James', Smithtown, Consecration and Confirmation.
July 5. Thursday.—A. M., Patchogue. 4 P. M., Yaphank.
July 6th, Friday.—5 P. M., Sag Harbor.
July 7th, Saturday.—P. M., 4 o'clock, St. John's, Islip.
July 8th.—Fifth Sunday after Trinity.—A. M., 10 o'clock, St. Mark's, Islip. P. M., 4 o'clock, South Oyster Bay.
July 9th, Monday.—E., Astoria.
July 10th, Tuesday.—A. M., Tarrytown.
July 12th, Thursday.—A. M., Stillwater. 4 P. M., Mechanicsville.
July 13th, Friday.—4 P. M., St. Paul's, Troy.
July 15th.—Sixth Sunday after Trinity.—A. M., Stockport. P. M., Kinderhook.
July 16th, Monday.—A. M., Copake. P. M., Amenia.
July 17th, Tuesday.—A. M., Lithgow. P. M., Pleasant Valley.
July 19th, Thursday.—A. M., Beekman. P. M., Patterson.
July 21st, Saturday.—A. M., Lower Red Hook, Consecration.
July 22d.—Seventh Sunday after Trinity.—A. M., Myersville. P. M., Annandale.
July 24th, Tuesday.—A. M., Fishkill, Ordination. E., Fishkill Landing Confirmation.
July 25th, Wednesday.—A. M., Fishkill Landing, Convocation.
July 26th, Thursday.—A. M., Cairo. P. M., Windham.
July 27th, Friday.—A. M., Prattsville. P. M., Hobart.
July 28th, Saturday.—A. M., Bloomville. 5 P. M., Delhi.
July 29th.—Eighth Sunday after Trinity.—A. M., Walton. E., Unadilla.
July 30th, Monday.—A. M., Otego. P. M., Oneonta.
July 31st, Tuesday.—E., Butternuts.
August 1st, Wednesday.—A. M., Butternuts, Convocation. 4 P. M., Morris.
August 2d, Thursday.—A. M., Garrattsville. P. M., Richfield Springs.
August 3d, Friday.—A. M., Monticello. P. M., Cooperstown.
August 4th, Saturday.—A. M., Westford. P. M., Cherry Valley.
August 5th.—Ninth Sunday after Trinity.—Sharon Springs.

New York.—*Third Sunday after Trinity.*—St. Ann's Church for Deaf Mutes.—The Rev. Dr. Vinton, of Brooklyn, preached in this Church on the evening of this day, his sermon being rendered by the Rector into the sign-language. It was an exhibit of the attributes of eternity and holiness as applied to God, and of His condescension in dwelling in the humble heart, with a reference to the effects to be produced by the contemplation of these, by virtue of His indwelling Spirit. Many strangers were present, and a liberal contribution was made to the funds of the Institution.

The Provisional Bishop returned to the city yesterday, having completed an extensive northern tour. He will meet the Clergy of this city and neighbourhood, together with others, at the house of the Rector of the Church of the Ascension, this evening, invitations to that effect having been issued by the Rev. Dr. Bedell.

Western New York.—The Bishop visited Utica on the Second Sunday after Trinity, and held Confirmations in Calvary, Grace, and Trinity Churches. In the morning, at Calvary Church, the Bishop preached and confirmed twelve persons, (including one from Zion Church, Rome,) to whom he delivered an address. In the afternoon, at Grace Church, the Bishop preached and confirmed nine persons, (including one from Calvary Church,) whom he also addressed. In the evening, at Trinity Church, the Bishop preached and confirmed thirty-one persons, (including one sick person in private,) to whom he delivered an address. On the day following, in St. Stephen's Church, New Hartford, the Bishop preached and confirmed seven persons, to whom he delivered an address. Next day the Bishop was at Whitestown, to lay the corner-stone of a new church edifice. After Divine Service, and a sermon by the Bishop, in the Congregational meeting-house, the Bishop and Clergy, followed by the Wardens and Vestry, and the congregation, marched in procession to the site where the interesting ceremony was performed; after which an appropriate address was delivered by the Rev. Mr. Matson, the minister of the parish. In the afternoon of the same day, at St. Peter's, Oriskany, the Bishop preached, and confirmed two persons.

New Jersey.—The Address of the Bishop of this Diocese to the late Convention has come into our hands. It is the record of very extended Episcopal labour, and of vigorous efforts in church building and Sunday-school organization. The influence of individual exertion, as separate from the action of a corporate body, is illustrated in the record of the Bishop's journal for Oct. 16th, when he visited Calvary Church, Summit, not yet finished. It appears that the Rev. Mr. Cook, officiating among the Germans in the city of New York, and full of work, having a country residence at the Summit, conceived the generous plan of getting up a church there for the neighbourhood. He has not only given of his own moderate means, and collected largely from others, towards the erection of a building, but has done much of the work with his own hands, and, moreover, has been at considerable charges in maintaining the services. And the modesty, simplicity, and quietness, with which everything has been done, has greatly enhanced its beauty. The visitations would appear to show a marked improvement in almost all the parishes. The Confirmations have nearly been double those of any like period before; the number of ordinations, institutions, and consecrations, together with resident clergy, has proportionately increased.

Connecticut.—The Standing Committee of this Diocese have recommended to the Bishop the Rev. James R. Coe, and Rev. John C. Dubois, Deacons, to be ordained Priests; Louis French, a candidate for Orders, to be ordained a Deacon; and Samuel Hall, B. A., Trinity College, to be admitted a candidate.

Massachusetts.—The sermon preached on March 18th, on occasion of the commemoration of the Thirtieth Anniversary of the Consecration of St. Anne's Church, Lowell, of which the Rev. Theodore Edson, D. D., is Rector, has just come, in printed form, into our hands. The church, it will be remembered, was organized March 7, 1824, when its present Rector was in connection with it. Of the surviving clergymen who took part in the exercises of that occasion, are Rev. Asa Eaton, D. D., Boston; Rev. H. W. Ducachet, D. D., Philadelphia; Rev. Benj. C. Cutler, D. D., Brooklyn, N. Y., and Rev. Alfred L. Baury. To these invitations were extended, as well as to former members of the church, and to the Clergy of Massachusetts, to be present on this latter occasion. It was in other respects an ancient reunion; for, we are informed, the Beethoven Musical Society, who sang at the Consecration, consented, on the invitation of the Committee, to resume their places in the choir, and join in the same music which was used on that occasion. The completion of thirty years since the Consecration of St. Anne's, and more than thirty-one years since the Installation of the Rev. Dr. Edson as its Rector, were, of themselves, perhaps, events of sufficient importance, in these days of ministerial changes, to have justified a distinct and grateful commemoration. The sermon of the morning, now before us, and which was by the Rector, details the incidents attending the foundation, organization, and progress of the Church. "At the first administration of the Communion, by the Rector, on the first Sunday in April, it being Easter Day, 1825, more than a year after the commencement of public services here, the number of communicants was 12; 1835, ten years after, 108; 1845, 314; 1855, 350, the present number: 350 from 850 shows 500 dead and removed, during the thirty years—making on an average the departure of about sixteen communicants annually, leaving an increasing number every year. The average number of persons in attendance on Sunday, may be estimated at five hundred; the average number of souls connected with this cure, at two thousand. In view of this occasion," concluded the Rector, "I thought of naming over the departed; and from the records of St. Anne's prepared me a list of those whom we have consigned to the grave. But, O! the roll was too long to be called here. Yet as I freshened those scenes of affliction which live in your remembrance, my heart entered into them again, and I wept again. Memory stirs the affections, and affection prompts the memory."

Rhode Island.—The Convention of this Diocese was convened on the 12th inst., the sermon being preached by the Bishop from the words, "Can ye not discern the signs of the times?" The Holy Communion was afterwards administered. After presentation of the Reports, the Bishop read his Address, from which it appeared that since the last meeting of the Convention he had confirmed 299 candidates, and admitted three candidates for Orders. The Diocese was flourishing, and the necessity of providing improved and enlarged means of education for the Ministry was urged. The importance of Diocesan Missions was especially dwelt upon. At the Missionary Meeting, held in the evening, the Bishop again adverted to this topic. On Wednesday there ensued a debate in Convention as to amendment of the Constitution, by limiting the length of actual residence required by a clergyman in order to qualify him to vote in Convention. The motion to change the period from "one year" to "six months" was carried. The Address of the Secretary of the Foreign Committee of Missions indicated embarrassment in the state of the Treasury. The Convention was brought to a close by devotional exercises. Its next meeting will be held in Grace Church, Providence, on the second Tuesday in June, 1856.

Pennsylvania.—The Journal of the Seventy-first Convention of the Church in this Diocese has come into our hands. After the ample summaries we have afforded of the transactions in this Diocese, all that is perhaps necessary is the presentation of the following passage from the Address of the Bishop, valuable as being both retrospective and prospective:

> The Diocese has a great work before it, and it is one which admits of no delay. So long as this incubus of debt weighed upon many of our largest and most earnest congregations, at once a burden and a reproach, I have been slower in devising and pressing the establishment of new parishes, and the prosecution of new missionary and benevolent enterprises, than would otherwise have become my office and comported with my desires. This impediment is now all but overcome, and the Church in Pennsylvania, and especially in Philadelphia, wants but the will to move forward to a new and blessed career of beneficence. This city has doubled its population and more than doubled its capital in less than fifteen years, and in its growth and abounding prosperity the members of our communion have had their full share. The whole commonwealth is advancing with strides more and more rapid. Multitudes from different lands are thronging towards its mines, manufactories, fields, and forests. While their skill and toil enhances our power and fills our coffers, they may well claim that they be not left destitute of the true riches. God is inclining many, who are without, towards our services, and a large proportion of them have property and social influence. In yet greater mercy, He is rousing our people, both lay and clerical, to a new sense of the debt which we owe as a Church to the poor and outcast and forsaken, and He is moving us to tremble lest the Divine Providence be withdrawn from a communion to which "the common people" do not press as they did of old to hear the words of Christ, when his name was cast out as evil by Scribes, Pharisees, and principal men. In an unwonted manner, too, He is disposing us to relax the stiffness of our liturgical system when we go abroad in missionary labour; and in almost every conceivable way he seems to say to this Church in Pennsylvania, as of old he said to the angel of the Church in Philadelphia, "Behold, I have set before thee an open door." Two objects have been kept steadily in view: *first*, the consolidation and enlargement of such of our congregations as have been recently established or are still weak; and *secondly*, the formation of new parishes as opportunities offer. A *third* object is entitled to more consideration than has yet been applied to it. I allude to the care of such scattered members of our flock as cannot be gathered at once into separate congregations, but who need, as they earnestly desire, both for themselves and their children, the offices of the Church; and ministrations to whom can be well connected with missionary labours among those who belong to no communion. Such persons are to be found—sheep without a shepherd—in every part of the Diocese. Already services among some of this class, by District or Itinerating Missionaries, have resulted in the establishment of a few new congregations, in the revival of others which were nearly extinct, and in the edification and comfort of many sons and daughters of our communion. It is a department of our work, however, which deserves to be greatly enlarged. I can conceive of few measures more likely to honour God by benefitting man, than a well digested system of *Itinerancy*, which shall cover all Pennsylvania not yet occupied, and be administered by men of sound judgment, earnest zeal, and indomitable perseverance. It might embrace the care of such feeble and stationary parishes as now engage too large a share of the time and strength of their pastor.

North Carolina.—We have received the published journal of the Convention of this Diocese, together with the Primary Charge of the Bishop, as printed by its order. The latter embodies remarks in reference to the pew system, which is treated in respect to its disastrous effects on the progress of the Church, and the vitality of her efforts. The advantage of endowment to educational and ecclesiastical institutions, and their necessity to permanent efficiency, is likewise demonstrated. It shows that the authorities of a college that depends for its very existence on the number of its students, will not dare to exercise a rigorous discipline, and that its professors are not likely to be the ablest men; that its ill-taught and ungoverned alumni will carry its evil report wherever they go, until at length, it will die of inanition, if it does not come to a more speedy end by mismanagement. Oxford and Cambridge are appealed to in England, and Harvard in the United States, to show how, with extraneous support, endowed colleges may thrive; and the feeble and sickly existence of others unendowed brought into comparison. The Bishop emphatically advises the endowment of all charitable institutions as a condition of their vigour and durability. The Address thus concludes:—"The Church, to fulfil her work, must do, as her Incarnate Lord did, as the Primitive Church did, must convey to men blessings for time as well as for eternity, must teach the ignorant, must provide for the widow and the orphan, must clothe the naked and feed the hungry. Especially must she carry the Gospel to the destitute. To do this requires schools, colleges, seminaries, parsonages, asylums, and in various other forms, endowments. These we must provide, as power and opportunity are given us, or we cannot be without guilt before God, nor even without shame before man."

Missouri.—The Annual Convention of this Diocese met in Christ Church, Boonville, on the 25th ult.—the Bishop, together with a large number of clerical and lay delegates, from many parishes in the Diocese, being present. Great harmony prevailed throughout the Convention upon all subjects brought before it. Several new parishes were admitted into union with the Diocese, and are waiting to be supplied with ministers. From the Bishop's Address, which was delivered to the Convention on Saturday morning, we learn that the Church in that Diocese was never in so prosperous and hopeful condition as at this time. The following officers were elected for the present year, viz.: for the Standing Committee of the Diocese, the Rev. Messrs. Clerc, Fish, Schuyler, Mr. D. Hough, and C. A. Pope, M. D.; for Delegates to the General Convention, which meets once in three years, the Rev. Messrs. Clerc, Estes, Terry, W. B. Corbyn, R. N. Smith, Esq., Dr. J. A. Talbot, Messrs. H. I. Bodley, and Alfred Warner.

On the Friday evening, and again on Sunday afternoon, the Bishop administered the rite of Confirmation; and on Sunday morning ordained the Rev. Mr. Terry, minister of the parish, to the Priesthood. Since the last Annual Convention the Bishop has confirmed twenty-seven persons in this parish. At Boonville, the services, throughout, were well attended.

The Bishop was hurried home, we regret to learn, by sickness in his household, but we understand it is his intention to visit other parishes on the Missouri River, at an early day.

The next Annual Convention will meet in Christ Church, Lexington, on the fourth Friday in May next.

Tennessee.—The Journal of the Proceedings of the Twenty-seventh Annual Convention of this Diocese, lately held in St. Peter's Church, Columbia, has just come into our hands. The Bishop, in his Address, records a considerable amount of official services throughout the Diocese. The Right Reverend prelate urges the claims of the Bishop White Prayer Book Society, and of the Columbia Female College—two Diocesan Institutions which deserve and need support much beyond what they have yet received. Another matter, and one of general interest, he thus alludes to:—

> The subject of the colonization of the free black people of this country, on the Western Coast of Africa, is every day assuming importance to the philanthropist and the statesman. It loses none of its interest to ourselves, from considering that we have a Bishop there, actively engaged in "setting in order the things that are wanting" for the increase of virtue and religion, in establishing schools and sending missionaries to the barbarous and savage tribes that border on the colonies. A recent circular from the Secretary and General Agent of the A. C. Society, states that its funds are greatly deficient, and inadequate to meet the demand made upon its treasury for the transportation of those desirous of emigrating to Africa. In view of this fact and of the lively interest we ought to feel in this enterprise of colonization, both as Christians and patriots, I respectfully recommend that our congregations be called together on the 4th July, the anniversary of our National Independence, that the Clergy preach on the occasion, and a collection be made in aid of African colonization, or of the missions of our Church under the direction of the Rt Rev. Bishop Payne.

The next Convention is appointed to be held in Trinity Church, Clarksville, the last week in April, 1856.

California.—The Convention of the Church in this Diocese assembled on the 22d ult., most of the Clergy being present. The Sermon was by the Rev. Orange Clark. His address stated the following Episcopal acts: Church consecrated, 1; confirmations, 44; baptisms, adults 2, infants 56; funerals, 22; marriages, 39. Three clergymen had been granted letters dimissory, and six clergymen had been added to the Diocese. In the review of his missionary labours, we have the following sketch connected with his visit to Coloma, a city in El Dorado county:

> There is no place I have visited, where there seems to be more interest felt in the Church. Its services had never been performed here, *nor is there a single place of public worship of any kind in the town.* There is, however, a little band of Churchmen from the East, (one of them a daughter of a clergyman,) who are showing here the happy influence of their early training. I had been corresponding with them for some time, and found they had already raised a handsome sum, (which they hoped to increase to $3 000,) to erect a pretty wooden church. The plan was already chosen, arrangements were made for the purchase of lots, and they expected to commence at once. Could they obtain a clergyman by spring, he would find the church either ready for his services, or such steps taken that it could be at once erected. They seem confident of their ability, after perhaps the first six months, to give a missionary a full support. It would, too, be a good centre for missionary operations. Ten miles distant is Placerville, containing 7,000 inhabitants; where the clergyman settled at this place, might hold occasional service, and probably soon organize a congregation. In the evening I met with some members of the Church who were arranging a room for their first service. Could a clergyman of the right kind—of zeal, of missionary spirit and ability—at once enter on his duties here, he would have a delightful charge, and at the same time entirely occupy the ground for the Church. And in this beautiful and healthy place he would soon receive a better support than in half the country parishes at the East.

The French Protestants received some consideration from members of the Convention. It was suggested that if a clergyman, familiar with the French language, and with a supply of French Prayer Books, could be located in San Francisco, that a large and flourishing congregation could soon be gathered. The clergyman who brought forward the matter had himself laboured among the Chinese in California. He stated that a great error, he was fully persuaded, had been committed in the prior Legislature in California, or rather the want of that of the proper kind, in relation to the admission of the Chinese. If the statements of the missionaries to China had been believed, and the people here had acted on them, as they should have done, that people would never have been allowed the freedom of admission and subsequent action, that all now acknowledge had produced such disastrous results. The heathen, all of them, even where some approach to civilization was claimed, as in the case of the Chinese, were essentially corrupt. There was no use in denying or attempting to palliate this fact, for fact it was. The first chapter of the Epistle to the Romans is but too true and accurate a description of all of them, the Chinese included. They are not fitted for the freedom which had been extended to them. If the advice of those who knew what the Chinese were, and even of the more respectable Chinese themselves, had been heeded, as it should have been, these moral pests, the stews and brothels of China, would never have been allowed admission here. All such and like influences might have been kept from us. They should have been. But, being here, they were producing their terrible fruits of sin, disease and death, more appalling than could be stated, or was supposed. The Chinese seem to have and to nourish a hatred of the whites. We were, he thought, but reaping the fruits or results of the dislike nourished between all the East India population and the English, for the past two hundred years.

The Convention unanimously adopted a Canon for the trial, &c., of Ministers, the main features of which are that the Standing Committee are to appoint four clergymen, who, with the Bishop, shall constitute a court, and their decision is to be final.

THE CHURCH ABROAD.

England.—The Rev. Dr. Giles, a clergyman of absorbing literary habits, was lately convicted at Oxford of having made a false entry in the marriage register. We hear that the Queen has been graciously pleased to grant him her Royal pardon, at the expiration of three months' imprisonment; and accordingly he has been discharged from Oxford Castle. It is understood that the Royal clemency has been exercised from the persevering intercession of the Bishop of Oxford, supported by petitions from numerous persons; the law having been sufficiently vindicated by the incarceration Dr. Giles has suffered.

The annual meeting of the National Society for Educating the Poor in the Principles of the Church, was held on the 16th inst., His Grace the Archbishop of Canterbury in the Chair. The report alluded to the suppression of Queen's Letters for this and other Societies, and intimated that a large deficiency in the funds hitherto received from that source would have to be made up in some other way. Mr. Henley, M. P., the Earl of Carnarvon, Dean Milman, and R. Twining, Esq., were elected members of the Committee. The Rev. W. D. Willis then moved the Resolution respecting the necessity of inquiry as to the use of the Catechism, which was seconded by the Rev. J. Carnezie. Archdeacon Denison also spoke in favour of it. The Bishop of London said that the Society had done all in its power in the matter. It could not force the Bishops to make inquiries. The Bishop of St. David's said he had from the first refused to take any steps in the inquiry. Mr. Willis was urged to withdraw his motion, by Mr. A. B. Hope, and others, but he persisted in going to a division, when it was negatived by a large majority.

We find that the Society for the Propagation of the Gospel in Foreign Parts has lately sanctioned a kind of *reunion* among Churchmen, in the form of a "Conversation," held on Tuesday evenings. The plan is said to owe its existence to the indefatigable secretary, Mr. Hawkins; and the Bishop of the Diocese, who had honoured the company with his presence, has, we are informed, adopted a similar method of bringing his Clergy together at London House.

The Vicar of Watford has adopted the plan of making a pause of five minutes, at the end of the Litany, on Sunday mornings, during which pause a bell is rung, so that invalids or children may leave the church, and other persons may come in, previous to the Communion Service. The practice of making the Services (as they were designed to be) distinct, was first commenced at St. Barnabas, Pimlico, and the example is now being successfully followed in various places.

The Commissioners for Subdividing Parishes have expressed themselves favourable to the removal of some sixteen of the City of London churches.

The late Dr. Gaisford had held the important post of Dean of Christ Church, Oxford, for five-and-twenty years, having been appointed in 1830. He was also Prebendary of St. Paul's, Prebendary of Llandaff, and Regius Professor of Greek in this University, probably the first Greek scholar of his day. Dr. Gaisford was also Fellow of the Royal Academy at Munich, and Corresponding Member of the Royal Institute of France. To all the recent changes in the University the Dean showed himself decidedly hostile, warmly protesting against external, and as he deemed it unlawful, interference with College rights.

A proposal has been made in the University of Oxford, to allow graduates holding employment in the Colonies, to proceed to higher degrees without returning to England.

In passing the Private Hall Statute at Oxford, a scrutiny was demanded on the fourth vote, requiring the daily prayers in all private halls to consist of prayers taken from the Book of Common Prayer. The result was as follows: Placet, 42; non-placet, 14; majority in favour, 28.

The Commissioners for inquiring into the state of the University of Cambridge have pronounced against the Government Reform Bill, in a letter to the Lord Chancellor, signed by all the Commissioners and their Secretary.

The refusal of Queen's Letters authorizing collections in churches is likely to lead to some practical measures for eliciting the contributions of the people.

It is stated that the Rev. Dr. Hugh McNeile of Liverpool, by the death of a near relative, arrives at a handsome competency; and it is now his intention to retire into private life.

The London daily *Morning Chronicle*, hitherto an earnest Church paper, has changed hands, having become the property, it is said, of a Jew; and it is now becoming a fierce opponent of the Church. The *Evening Journal* is a tri-weekly reprint of the same paper.

The Trinity Ordinations have been very numerous. The following is their summary. By the Archbishop of York—Priests, 6; Deacons, 19. By the Bishop of London—Priests, 16; Deacons, 17. By the Bishop of Bath and Wells—Priests, 11; Deacons, 6. By the Bishop of Chester—Priests, 13; Deacons, 14. By the Bishop of Chichester—Priests, 8; Deacons, 4. By the Bishop of Ely—Priests, 8; Deacons, 3. By the Bishop of Exeter—Priests, 13; Deacons, 9. By the Bishop of Gloucester and Bristol—Priests, 9; Deacons, 4. By the Bishop of Litchfield—Priests, 18; Deacons, 13. By the Bishop of Lincoln—Priests, 5; Deacons, 8. By the Bishop of Oxford—Priests, 15; Deacons, 14. By the Bishop of Peterborough—Priests, 7; Deacons, 5. By the Bishop of Ripon—Priests, 8; Deacons, 2. By the Bishop of Salisbury—Priests, 5; Deacons, 4. In all—Priests, 134; Deacons, 122.

New Church in South Africa.—Towards the close of last year (Nov. 22) was laid the corner-stone of an English Episcopal Church, in the village of Riversdale, South Africa, with impressive ceremony, by the Rev. W. E. Belson. The proceedings of the day commenced with evening prayer at two o'clock, in the Dutch Reformed Church. Notwithstanding that it was harvest time, a large congregation assembled. After service a procession was formed to the site of the new church, chanting the 132d Psalm. At the entrance to the ground, an arch, formed of poles covered with evergreens and flowers, had been erected, whilst the gaiety of the scene was enhanced by a display of flags and other devices. The Civil Commissioner of the division read the usual document, and placed it, together with some coins, in the wall of the building. The stone was then lowered into its position, and the appointed service was continued by the Rev. J. Baker. The 100th and 149th Psalms were sung remarkably well by the choir, which had been previously instructed by Captain Painier. The site of the new church—which is the gift of the Dutch Reformed Church—is beautifully situated, being at the top of the principal street. On the north side lie the fine range of the Zwarte Berg mountains. The church is in the Early English style. It will accommodate about 170. The estimated cost of the building is £1,300; a further sum will be required for the enclosure of the church-yard, and some of the necessary interior furniture, as Font and Communion Service. Many friends in England have contributed towards the edifice; but, owing to the enormous price of labour and materials, a considerable sum will be required to complete the church. The congregation are, both by giving money and voluntary labour, helping themselves; and entertain the hope that still more of their brethren at home may testify their sympathy with the Infant Church in South Africa by contributing of their substance to the work they have undertaken.

THE WORLD AT HOME.

A Tutor Murdered for Punishing a Pupil.—The *Nashville Whig* relates the following dreadful tragedy—another illustration of the prevalent viciousness of our youth:—"We learn from a gentleman who was an eye-witness, the following particulars of a most horrible and tragical affair that occurred at Pontotoc, Miss., on Monday last. It appears that Mr. Brown, the Principal of the Male Academy at Pontotoc, had punished one of his pupils about a week since. A brother of the boy that was whipped, by the name of Wray, made threats against Mr. Brown for the aforesaid punishment, to which but little attention was paid. On Monday, young Wray, a youth of some 17 or 18 years old, took a position where Mr. Brown would pass on his way home from school, and waited until he came along, when Wray attacked him. The two clinched, Brown only acting in self defence, and those who saw it thought it only to be a scuffle between them, until they saw B. run a few yards, his hands upon his abdomen, and fall down lifeless. While they were clinched, Wray had inflicted two wounds upon Brown with a large bowie knife, which killed him almost instantly. The young man was arrested at once. Mr. Brown was a man much respected, and leaves a young widow, to whom he had been married but a few months, to mourn his early and untimely end. This is one of the most horrible, cold-blooded murders we have noticed in some time, and is a deeper outrage than the Matt Ward case."

The Schuyler Frauds.—The Judges of the Superior Court have given judgment in the case of the Mechanics' Bank against the New Haven Railroad Company. It was an action originally brought to recover the market value of a certain amount of the stock of this Railroad issued by Robert Schuyler, and received by the Mechanics' Bank of this city, in good faith, as a hypothecation from Alexander Kyle. The case was heard in special term by Judge Bosworth, and a decision rendered in favour of the plaintiffs for 94 per cent., being the market value of the stock at the time of its passing into their hands. From this decision, an appeal was taken to the general term; and the Court now gave judgment affirming it. This decision of the general term applies, it is understood, to all the fraudulent stock so issued. In accordance therewith, the stockholders of the New Haven Railroad Company find themselves saddled with the enormous debt of some $2,000,000. The capital representing only $3,000,000, the property is thus diminished two-thirds in value.

The Prohibitory Liquor Law.—The excitement respecting this law increases as the time draws near when it will come into operation. The Mayor of this City has issued his proclamation to the people and his instructions to his subordinates, wherein is set forth the interpretation to be put upon the law, so far as it imposes duties upon policemen, and what are the limits of their powers under it. Foreign liquors are exempt from seizure, and dealers in such liquors can be arrested only upon warrants issued by competent magistrates, upon testimony other than that of policemen.

The Weather.—All accounts agree that the copious showers and bright sunshine of the last few days have had a most beneficial effect upon vegetation, and while the prospects of the hay crop are very much improved, the grain and other crops are in a flourishing state, generally speaking.

The Slave Trade in New York.—One Jermoine Hernes, charged with bringing an African boy into this port, with intent to make him a slave, has been brought up in the United States District Attorney's office, and held in twenty thousand dollars bonds to answer.

New Flour.—A few barrels of flour ground at the Croton Mills, in this city, from Southern red wheat, received by Messrs. Coleman & Co., per steamer from Charleston, grown the present season in South Carolina, were exhibited at the Corn Exchange last Friday, and held on sale at $13. This was the first new flour seen in this market made from grain of the present year's growth.

Treaty with Indians.—An important treaty has been concluded by Commissioner Manypenny with the Choctaw and Chickasaw Indians. The Washington *Union*, speaking officially, says that "the treaty makes a satisfactory settlement of very embarrassing questions. Several months have been employed in negotiating this treaty, but it has been finally brought to a satisfactory conclusion."

Postage on Newspapers.—The Post Office Department announces that back numbers of newspapers, if addressed to a regular subscriber, are chargeable with a postage of *one cent* each, payable either at the office of publication or the office of delivery; but if sent to a person not a subscriber, they are considered transient papers, and, as such, are chargeable with *one cent* each if prepaid, and with *two cents* if not prepaid. None but regular subscribers to newspapers are entitled to the benefit of quarterly or yearly prepayment.

Our Musical Germans.—The Germans here and all around have their singing clubs in great efficiency, and their Sixth Grand Anniversary Festival commenced on Saturday night, by an immense demonstration in the Park, and a torchlight procession through the principal streets of the city. The affair is described as being magnificent. On Monday a general concert was given in the Metropolitan Theatre, and on Tuesday the clubs went on a pic nic to Elm Park. Yesterday they returned to the humdrum of every day life.

Crime.—"Our police news this morning," (says the *Herald* of Monday,) "presents a complete catalogue of crime, embracing, as it does, almost every felony on the statute books, showing a deplorable state of morals in our midst. The highwayman, burglar, thief, forger, swindler, and the receiver of stolen property, are all represented. Besides this, there has been an arrest for attempt at rape, in which case the captain of a brig is charged with this disgraceful conduct towards one of his passengers."

Statue of Beethoven.—There is now on exhibition in the sculpture gallery of the Boston Athenæum a very beautiful statue of the great German composer, Beethoven. This statue was modelled by order of C. C. Perkins, Esq., of Boston. It was cast in bronze at Munich, and is intended to be placed in the Music Hall, Boston.

Arrest for Enlisting Recruits for the British Army.—The N. Y. *Herald* states that Mr. Charles H. Stanley, of the British Consulate in this city, was arrested on Tuesday by one of Marshal Hillyer's deputies, and placed under one thousand dollars bonds, to answer a charge of enlisting recruits for the Crimea.

Fruit Crops.—We see the accounts from both South and West report that the yield of raspberries this year will be greater than for several past seasons. Strawberries are large and fine. The grape crop in Ohio and Kentucky has been much damaged by recent heavy rains.

Loaning Newspapers.—The N. Y. *Courier* says that the Postmaster-General has issued an order forbidding postmasters to loan newspapers which have been left in their office for delivery. It seems that the loaning other people's newspapers is a vice practised to a great extent by many postmasters in the country.

Sulphurous Showers.—The Mississippi papers state as a fact that showers of brimstone have fallen in that State within the last two weeks, and it has been dried and proved to be genuine.

The Late Duel.—It is stated that Mr. James M. Pendleton, one of the seconds in the late duel at Niagara Falls, was a passenger by the last steamer to England. He had kept concealed for a week before the steamer sailed, in order to avoid arrest.

New York City Mortality.—The Inspector's report shows a mortality of the past week of only 322. This is a decrease in comparison with the corresponding week for 1854, when the deaths numbered 437, of 115. The decrease for the past four weeks, in comparison with the same period last year, is 269.

Brooklyn City Mortality.—The number of deaths in Brooklyn for the past week, was: Males, 28; females, 27; adults, 15; minors, 40. Total, 55. The principal diseases were consumption, inflammation, and fevers.

Squirrels in Boston Common.—The authorities of Boston lately imported a large quantity of gray and red squirrels from Vermont, and let them loose on the Common to live among the trees.

California.—Late accounts give glowing descriptions of the country and the general prosperity of the various branches of industry, particularly mining. The municipal election in San Francisco took place on the 28th ult., and resulted in the disastrous defeat of the Know-Nothings, against which party all factions made common cause. The Democratic candidates for Mayor, Treasurer, Comptroller, Harbour Master, and Surveyor, were chosen by small majorities. To the Common Council the Know-Nothing and Democratic parties each elected four members to each board. The result created much enthusiasm among the Democracy, who celebrated the event by popular demonstrations.

THE WORLD ABROAD.

Great Britain.—The Court had returned to Buckingham Palace; and the Queen had held a Council, and received Count de Persigny, who presented his credentials as the new French Ambassador. At a State Ball given the same evening, the Count was honoured by the Queen giving him her hand for the opening dance. The ball was the second one of the season. Nineteen hundred invitations were issued.

It is stated that her Majesty, having discovered that a large portion of the children of the domestic and other servants at Buckingham Palace are very much neglected in the matter of education, has commanded that premises in Palace street, Pimlico, should be fitted up as a school for them, the whole of the expenses of which will be paid by the Queen.

In the week ending the 2d inst., the deaths of 1,073 persons were recorded by the London Registrars. This number presents a decrease of about a hundred on the deaths registered in the preceding weeks of May. It is, nevertheless, forty-four persons above the calculated number. The births were 1,402.

The first stone of the new University Museum at Oxford was to be laid with great pomp during Commemoration Week. The Chancellor, Lord Derby, purposed being present, to lay the stone. The presence of the Chancellor was expected to create a *grand* commemoration.

The past dies slowly and imperceptibly out. Almost the last house in Preston of the Elizabethan era is now being pulled down. It was covered with carving; and was often compared, with its tier of windows, to the stern of a line-of-battle-ship.

Dr. Griesler has discovered a thing useful to all artists. A few drops of spirits of ether will, he has found, when mixed with rancid oil, restore its freshness.

The Scotch papers relate, that a quiet country lad in Argyllshire, who held three silver medals from the Highland Society for ploughing, having heard that his brother was killed at Inkermann, threw up his situation at Mid Term, joined the Argyllshire Militia, got trained for six weeks, and then volunteered into the line, and is now on his way to the Crimea, to be revenged on the Russians for the death of his brother.

Mrs. Thompson, the Jessy Lewars of Robert Burns, died in Dumfries lately, at the advanced age of nearly fourscore years.

The *Limerick Chronicle* gives the following in its army news:—"The widow of Corporal John Brown, of the Royal Sappers and Miners, has married the Emperor of Morocco. She is an Irish woman."

The architect of the Crystal Palace, Sir Joseph Paxton, has proposed to Parliament the erection of a magnificent boulevard around London, eleven miles long, costing £32,000,000.

* * *

The Late Sir Robert Inglis.—Sir Robert Harry Inglis. A name, for seventy years, synonymous with goodness. A death, which will touch the pulses of more hearts, in all the world, than any Englishman, whom Wellington had left. He died, on the 5th of May, at his residence, in Bedford Square; the most beautiful, in its hospitality, among the Christian homes of England. His was the first English hand that grasped mine, in 1841; and I have never ceased to feel its manly warmth, through every friend of mine, that has come within his reach. He had retired from public life, two years ago; having, for twenty-six years, represented the University of Oxford, in Parliament: a connection, in which the two parties were alike honoured. He was a man of the most beautiful spirit, of kindness, and gentleness, and benevolence. No matter what the number or the weight of his occupations, he had time for all the charities, and all the courtesies, of life. And American Churchmen were sure of his most assiduous attentions. He was in public life for nearly half a century; and never was an action or a motive of his called in question, by any, for its honesty or purity. He was a Christian scholar, a Christian gentleman, a Christian statesman—what nobler character?—a Christian man. All England mourns his loss. And we were all Englishmen, to him. For the beloved one, who, for nearly half a century, lived in his heart, left, now, in utter loneliness, our sympathy and prayers. For him, this text is sure, "Blessed are the dead who die in the Lord, for they rest from their labours."—*Bp. Doane's Episcopal Address.*

Imperfect in original

COMMUNICATIONS.

For The Churchman.

THE EASTERN WAR.

The opinion seems gaining ground in our hemisphere that in the great conflict now going on in the East, the aggressors, *i. e.*, the Russians, were less in the wrong than they have been pronounced to be, and attempts have been made again and again to justify them, and condemn the interposition of the Allies. I am no politician, and profess to have but little political foresight, or political sagacity, but from the very commencement of this struggle, have had but one opinion. The Russian movement was an aggression, aggravated by the moral certainty of involving all Europe in a war, and very certain of disturbing the peace of the whole civilized world. Be the result what it might, it would also involve the sacrifice of thousands of lives, not to mention the thousands and hundreds of thousands whom it would plunge into all the miseries of slaughter, carnage, and devastation. Tens of thousands, who were but yesterday in the midst of quiet, comfort, and domestic happiness, were thus to be immolated to the Moloch of war—to-day or to-morrow. It was a most serious matter for the then living Autocrat to contemplate, and unless he had thrown aside every regard for the blessed gospel of peace, we see not how he could justify his course, or invoke, as he did, the blessing of God.

Nicholas is now before a tribunal where justice will be done to him, as well as to those who have fallen by his hands—we say, by his hands—for God's law looks to the prime mover, and the law of man says, *qui facit per alium facit per se.* He has sent thousands and tens of thousands to a premature grave, and though a thousand reasons might be urged to free him from guilt, on the principles of worldly policy, not one can be urged on the principles of God's moral law. The late Czar has been one of the mighty murderers—one of the many instances of a dire infatuation, whose determined folly has proved its own penalty, and the divine Nemesis has not allowed him to see the end of that sad work which he had begun. Happy were it if his son and successor would gather wisdom from the past, and would try rather to heal the wounds inflicted on the peace of the world, than encourage the blood to flow that is exhausting the strength of nations, and leaving wretchedness in its rear. When will kings and potentates learn wisdom? The law of Christ proclaims peace—and under the very ægis of that gospel, man pretends to issue proclamations of war. The late Czar strove indeed to back his movement by what seemed a most earnest and solemn appeal, not only to a righteous cause, but more especially to religion, and thus to give the war a most religious aspect. It was the cause of religion, the cause of Christ, the cause of God. This was the tone of his public manifesto, and by which he rallied his vast empire to arms against the Turks. It was an appeal to a decided national antipathy, the antagonistic religious feeling that pervades all Russia. Every Russian by his early training, more than the native Greek in Turkey itself, feels a national hostility to the Moslem. This feeling is fostered from his earliest breath until hoary age, and no war is more popular in Russia than a war with the Turk. It is deemed a holy war whenever and wherever and however it may begin. Nicholas, in thus wading into this war, had no doubt the feelings of all Russia with him, and in reliance upon that he was also emboldened to proceed, and it is possible there may have been a portion of national restlessness that needed some outlet and that could not be diverted into a safer channel than this war with the Turk. There are also so many concealed springs in the cabinets of courts, that it is hard to tell the precise point whence the impulse is first given, and we may therefore be right in withholding judgment on what we do not know; but there may have been as much policy for self-preservation at home as for aggrandizement abroad; and if the two were combined, there was impulse enough to precipitate any measure.

If any excuse can be offered for the late Czar, it would be, perhaps, the voice of the people, not to be disregarded even by despotic rulers, and there was doubtless a fascination in the idea of making Byzantium again the city of its ancient faith. It was an intoxicating view of a near futurity, when the two great capitals, St. Petersburgh and Constantinople, should be the great pivots on which the empire should turn to sway the destinies of Europe; a magnificent spectacle to survey Russian fleets in the Euxine, the Bosphorus, the Mediterranean, and now strong enough to control the commerce of three contiguous and connected seas. All this was extremely grand and fine, and then to recover with the city all those sacred places once the possession of Christians!—why, the restoration of Sancta Sophia alone were worth all the trouble. So might the Czar have dreamt.

Now, this would have been a holy dream if it could have been realized without the sacrifice of human life; but Moloch has never been satisfied without this. And he is always for "open war." "Of wiles more inexpert he boasts not," as Milton makes him say. Hence it would have been still a holier course, if the Czar had so swayed the minds of his people for counsels of peace, that, if Constantinople was to be to the Christians again, as it had been once to the Turks, the price of blood, rather leave it in the hands of its present possessors than offer one such sacrifice to Moloch. The Gospel has very little to do with the possession of splendid capitals, vast empires, or even noble ecclesiastical edifices. These may be well as instruments of Providence, who makes "the winds his messengers, and his ministering servants the fiery flames," but they are only means to an end, and when this end fails, they are among the woes and vanities of life. We confess, indeed, we should be glad to see the noble edifice of the Sancta Sophia—one of the noblest churches in the world—under Christian control in Christian hands, but unless it was a better Christianity than was in vogue centuries before its capture, we should fear there would be as little pure religion brought out of it as there was carried into it. The Russian religion is at best, in its practical workings, a strange modification of Christianity. It cares very little about light, knowledge, and the sympathies of intelligence. It is altogether a blind, traditionary faith. It cares very little whether the dogma be sustained by history, logic, or Scripture, so long as it has been "handed down." It is much easier to believe it has been "handed down" than to be sure either of its genuine source, or its reasonable consistency, or of its harmony with Scripture, and therefore tradition is everything to the Russian.

But, after all, when we look at the two antagonist systems—Russian Christianity and the Islam of the Turks—what is the real important difference in their respective practical operations, where the one has virtually lost some of the most valuable features of the Christian, and the other, with all zeal for Allah, dishonours his name and nature with still more fanaticism and hate? The two systems, one a corrupt Christianity, the other, again, a compound corruption of Judaism and Christianity, seem to rival each other more in mutual hate, than any efforts to approach common ground of action or belief. And it may be a question whether Christ is not more dishonoured, by those who use His sacred name to perpetrate the very deeds He forbade, than by those who do much the same, without professing to honour Christ more than their prophet. The ignorance on both sides, lamentably gross, becomes only more culpable *there* where the path of duty is more clearly marked by Him who is the highest authority for us. The Moslem race may persecute and destroy without inconsistency—theirs is the religion of the sword,—the Christian can neither persecute nor appeal to the sword without forfeiting his right and title in Christ. He must, like his Master, conquer by bearing. "Put up thy sword in its scabbard," was the rebuke of that suffering Lord, once given when there seemed to be no other way than an appeal to arms; and this is the great law for Christians. When they neglect that law, they are placed in a different attitude, they place themselves under another jurisdiction, and by that they are judged. When the Christian deserts Christ, he is no longer His, and what is true of individuals is the same with nations, only with this difference, that there may be among nations a chosen few everywhere, who are the sufferers for Christ's sake, and for whose sake again, God, in His infinite mercy, rules and regulates the whole. We doubt not there is many a Russian believer now who beholds this unrighteous war with different eyes and different aspirations to God for the results—and so there is many a believer both among French and English, now at the scene of conflict, who sympathizes in heart with all that is holy and good, and for whose sake events are overruled. Christianity is still the salt that exists, though not enough, perhaps, to prevent the deepest corruption—still called into action on emergencies when it is needed, and by this alone will the future be decided. Politics may speculate and predict that future, calculations may be made and weighed in the balance of diplomatic sagacity; we venture to say that every one of these will fail, and an order of things will spring out of the present confusion which no human wisdom can foresee.

There are lessons in store for this heedless world that will again astound and confound its political shrewdness, to compel, if possible, the nations with their rulers to recognise the hand of God. In one respect, we fear, the Turk, Turk as he is, has the advantage of vast multitudes of those who profess a purer faith—he has a firm belief in God's overruling providence, and this alone is the key to that wild domination which Mohammedanism has held for ages, and which will never be otherwise until nations learn to trust less to their arms or in their skill, than they do in the living God. C. F. C.

The Bishop of Ohio on Church Music.

There is a most unprofitable and inexcusable protraction in the voluntaries, with which the organ often introduces the chants and hymns; but especially in those voluntaries which are played between the verses of the psalms and hymns, at the discretion of the organist, and often to the great detriment of the worship of the congregation. Of what possible use are they to the devotion of the people? Why must a whole congregation be kept standing, in silence and weariness, to listen simply to an organ? Why must the devotional sentiment of the hymn, and the connection of thought in the mind of the worshipper, be interrupted to give place simply to the playing of an organ? The voluntaries are often so long, that they make a serious addition to the length of our services; the more so, when it is recollected that the people are standing while they proceed. I have never known a congregation that did not complain of them; and still they are tolerated, as if it were supposed they actually belong to the prescribed order of our worship. They are the rubric of the organist, not of the Church. We have not time for them—we have not strength to spend in standing to listen to them. We are inquiring on all sides how our services may be abridged without impairing their integrity. Here is one way—and an easy way. Five minutes, at least—often ten—sometimes fifteen and twenty, would be gained in many churches, by laying aside such useless things as I have now adverted to; and that would be a gain of an important proportion of the whole time of our Morning Prayer. * * * * * *

I believe that, simply, by having better music, because more simple; by restricting the organ to being the accompaniment, instead of being ever the suspension of the worship; and by having neither reading nor singing where no rubric requires either, till we come to the metrical psalm or hymn, we may avoid a great deal of that weariness to the flesh, which, without any remunerating benefit, causes our services to seem to many, and especially to the aged, too long. For this we need no legislation. And is it not worth our while to see to it?

This leads me to the general subject of singing in our congregations. How little we have of it! Singing *to* our congregations we have in abundance. But what a poor substitute it is for that singing of the praises of God *in* the congregation and *by* the congregation, which our service contemplates, and for the absence of which, as a matter of devotion, the best music that man ever executed can make no amends. We have become so accustomed to the surrender of all that delightful portion of our public worship to the organ and the choir, the whole congregation being contented to listen to a mere *performance* of sacred music, when they are expected all to unite in the vocal praise of God, that we have ceased in a great degree to realize how greatly we have departed from our duty, and our pleasure and profit, in that part of our worship. Why should not all the responses be given up to the choir, as well as all the psalms and hymns? If it would strike you as a very miserable way of conducting worship to have one voice in the gallery to respond in place of the whole congregation, how is the case improved when a few voices in the gallery are singing in place of the whole congregation? I never saw the man who did not feel that the singing of a whole assembly, however plain the music, and imperfectly executed, is unspeakably more like the reality of worship, and in accordance with the character of a Church of God; more impressive, more effective, more calculated to aid devotional affections, than the solitary performances of the best orchestra that ever engrossed to itself the singing of the praises of God.

I desire very earnestly to call the attention of the Clergy to this subject. Congregational singing, with or without the aid of an organ and a choir, is the only singing that answers the ends of public worship. We have far too little of it. In many of our churches it is almost dead. In many it is quite dead. I speak not of this Diocese now, but of our whole Church. The performance of music by a choir often seems to be considered the whole attainment to be desired, as if to listen to performances, instead of to worship with voice and heart, were the whole duty of man, in that part of our services. But can we consent to this? Where is the remedy? Do you say the people will not sing? Certainly they will not, when chants and tunes are sung that are so new, so difficult, so often changed for others equally new, that not only have they never learned them, but learn them they can not. But how is it when so familiar a tune as Old Hundred is sung? Do not the people then unite? How is it in the lecture room, the prayer meeting, in the hymn before the Communion? Do not the people join? Why? Because tunes are sung which are familiar—so simple as to be easily learned—so adapted that no special cultivation of ear or voice is needed for their adoption. And if you would see to it that such tunes and chants alone are sung; if you will prevent this constant introduction of new music, without the least regard to the rights of the congregation; if you will see to it that, not display of voices, nor exhibition of art, but simply the devotional feelings and profit of the people, are consulted in the selection of the chants and tunes, and in the manner of their execution, you will remove all the causes that have led to the evils we now deplore, and will do very much to elevate our public worship, in this very important branch, to a measure of interest in which, in some places of worship, where there are neither choirs nor organs, we are far exceeded, in the judgment of the truly spiritual worshipper.

And is it not the duty of the Clergy to see to this? Is not the duty of seeing to it entirely committed to the Clergy? I would revive in your recollections the law of the Church, printed in every Prayer Book, just before the Psalms in Metre, where it is written thus: "It shall be the duty of every minister, with such assistance as he can obtain from persons skilled in music, to give order concerning the tunes to be sung at any time in his church; and especially it shall be his duty to suppress all light and unseemly music."

All light and unseemly music! Music merely for the exhibition of musical art, on the part of a few, which the congregation cannot unite in; which the very nature of the performance forbids them to unite in; especially, which is so executed that it requires a very nice ear to ascertain any of the words sung—much more to catch them so as to join them together and extract the hidden sentiment of devotion; music, therefore, which is as much worshipping in an *unknown tongue* as ever Romish Mass could be—and therefore cannot be worship to the congregation in any degree. I ask you whether such music, no matter how well performed, is not indeed "*light and unseemly*," considering the rights of the congregation, and the only true nature of Christian worship? What if our reading of prayers should be such that what we say could not be heard; so mumbled or so rapid that the people could not join or follow—would it not be "*light and unseemly?*" What if we should preach, simply for exhibition of rhetoric or gesture, of art of composition or delivery, so that the mass of our hearers, especially the unlettered, could learn nothing from us—would it not be "*light and unseemly?*" And must not our hymns and psalms be as intelligible, and as much a part of our *common* prayer and praise, as the prayers we read, and as level to the minds of the humble and unlettered, as our sermons?

To the minister, as you have just seen, there is given dominion over the tunes sung. There is no need ordinarily that he should select each tune, though in my visitations I have sometimes had to do that, when I knew that otherwise there would be "unseemly music," such as the minister is required to prevent. But the minister should so exercise his authority, (and there is a way of exercising it, kindly, gently, considerately, so as to give no offence, and to carry the consent and approbation of all with him,) he should so exercise his authority as to suppress such selections of tunes, as by their frequent newness, and especially by their want of simplicity and facility of adaptation, deprive the congregation of their privilege of vocally uniting in them; and he should secure that general rule of selection which will insure to the people the tunes which, by the usage of generations, they are able everywhere to join in, with such additions only, now and then, if additions are really needed, as the people, by frequent repetition, may reasonably be expected to learn.—*Pastoral Letter of the Bishop of Ohio.*

Preaching.

If a man had anything in him, anything to impart really worth knowing, anything to contribute to the stock of human knowledge or human happiness, how glorious an opportunity would he consider that he possessed of doing justice to his convictions, and disseminating his opinions, if he had the exclusive audience for two half hours one day in every seven of an intelligent assembly which has set apart that day from the cares of the world and devoted itself to the quiet contemplation of its temporal and spiritual interest! What would Mr. Robert Owen give for such an opportunity of proving the perfectibility of man,—what would M. Louis Blanc give for such a chance of proving the principles of socialism,—what would a Birmingham political economist give for such an occasion of finally and clearly establishing the philosopher's stone in the shape of the little shilling? Our tables and our waste-baskets groan under the weight of circulars and pamphlets from misapprehended geniuses, who are bursting with instruction which the world will not listen to, and discoveries by which it will not profit, while that very hearing which we refuse to them we patiently accord as a matter of duty to any one who may happen to occupy the pulpit of our parish church. It is not common among the Clergy to undervalue the dignity of their sacred office, but we really think they are at this moment fairly obnoxious to the reproach levelled against them by Archdeacon Sinclair, of under-estimating the vast opportunity for good which they enjoy, but fail adequately to employ every Sunday morning and evening. Man is, after all, a thinking and reasoning creature, and there is something in his mind which never fails to respond to the hand that touches aright the chords of that wonderfully attuned instrument. If the Clergy preach to inattentive audiences,—if people leave the church with little notion of the discourse that has been addressed to them,—if it has become fashionable, as Archdeacon Sinclair complains, to praise short sermons for their shortness,—the fault, rely on it, is not in the audience, who are always willing to be interested and excited—the fault is in the speaker himself. For, in the first place, the Church needs administrative reform fully as much as any other department. Care is taken that our preachers should understand the dead languages, but no trouble is ever taken to see that they are men capable of stirring the feelings, convincing the reason, or awakening the conscience of living men. Their own language, that in which they speak and read, is sure to be the last to the structure and literature of which their education has directed attention, and no Bishop, in ordaining a Clergyman, ever seems to consider whether he possesses command of language and readiness of expression. And yet for men whose principal utility depends upon the hold they can take of the ear of their audience, who are nothing if not persuasive and convincing, there is no qualification so important—indeed, so absolutely necessary. Watch the poorest spouter at a public meeting, and see how a man ill-educated in general, and probably ill-informed on the subject on which he speaks, possessing neither fluency nor correctness of language, can still, by adapting himself to the comprehension of his audience, stirring their feelings, and looking [illegible] matters from their point of view, beguile them of their sympathy, their applause, and their assent? Why cannot the Clergy do this? There are many reasons, but one must strike everybody,—there is a great gulf between them and their audience, an imperfect sympathy, a totally dissimilar point of view.

The tone of almost all preaching is too abstract and too scholastic; it deals too much with general ideas and principles, and descends too little to those details in which the minds of the audience are wrapt up. The preacher speaks in a language not understanded of the people—a language made up of texts of Scripture, of scraps from our old divines, and technical terms of controversy, making altogether a species of theological slang which is full of bad taste and bad English, offending the ears of the educated by its barbarisms, and those of the uneducated by its strangeness, its pedantry, and its preference of Latinisms to those Anglo-Saxon roots in which the ears of the lower order of Englishmen most delight. There is also great justice in Archdeacon Sinclair's remark that few Clergymen take the requisite trouble to acquaint themselves with subjects which might interest their audience. The simplest physical fact is more effective to an uneducated hearer than all the annals of empires and kings existing at unimaginable periods, and in regions of the position of which they have the very faintest conception. A lecture from Lord Ashburton on the use and nature of common things would afford materials for illustration and instruction of the very highest interest, but science is to the Clergy in general untrodden ground, and thus the apprehension of truth in its most direct and tangible shape is withheld from the mind of the listener. The same thing, only with still greater force, applies to economic science. How many of our Clergy are there who are able to put before their audience, in a clear and convincing manner, the suicidal folly of "strikes," or of rick-burning—to teach them, in fact, that the capital of their employers is not the enemy which they have to combat, but the very fund out of which they exist? How many of them are able to explain to them, if necessary, the connection of rents and prices, and the beautiful machinery by which all disorders in the economical world are made to correct themselves, and work together for the maintenance of that very system which they seem at first sight calculated to destroy? Surely in these, and many other ways, something might be done to rescue, even by oral teaching, the poor from their brutality and ignorance. Surely, if the Clergy were a little less learned in histories and languages, and a little more versed in science and in the ways of men, the opportunity they enjoy of influencing the public mind would not be allowed to slip away as it does, Sunday after Sunday, unimproved; we should not constantly be hearing in this age, and in this country, of a popular belief still prevailing in charms and witchcraft. But there is a mode and a tradition in these things, and each successive incumbent deems it as absolutely necessary to bore his parishioners by a professional tone and language as the martinet who tortures his soldiers by tight stocks or rigid shakos. There is a system of black tape as well as red, and each seems to condemn its votaries to a routine of the dullest and most profitless inefficiency.—*London Times.*

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Eccentricities of Authors and Composers.—Paesiello could only compose in bed, and Cimarosa's muse never inspired him unless in the midst of a dense and mirthful crowd. The historian Mézerai had contracted the habit of writing by candlelight, and could not dispense with it even in the clearest day and hottest month of the year. Descartes thought and wrote stretched at full length on his back; while the great jurist Cujas wrote all his works lying prostrate on his stomach. Guido Reni found it impossible to handle his brush unless attired in magnificent apparel; and Haydn himself declared he found composition difficult, unless he wore on his finger the ring given him by Frederick II. Mathurin the poet always stuck a wafer on his forehead, between his eyebrows, while writing; Napoleon used to mutilate the sides of his arm-chair with his pen-knife; and the readers of Glover's ballad of "Admiral Hosier's Ghost," would never divine that it was composed while the unconscious author destroyed with his cane a magnificent bed of tulips, to the horror of its fair owner, Lady Temple.

For The Churchman.

BENDING O'ER AN OPEN GRAVE.

BY ELIZA GRILLEY.

Bending o'er an open grave,
Scanning well from side to side,
'Tis, said I, a pleasant cell,
Where the heart its griefs may hide.

'Tis a soft and gentle nest,
Where Earth's faithful children come,
Nestling to their mother's breast,
When their weary work is done.

'Tis a little cozy spot,
Where they take their long repose,
Where the woes of earth are not:
'Tis of this poor life the close.

Not one harsh, reproachful word
Shall ever reach the dull, cold ear;
No tender breast by grief be stirred,
Only peaceful sleepers here.

Let the pure and holy dead
Forth by loving hands be borne,
Here to rest in faith and hope,
Till the Resurrection morn.

Bending o'er its portals still,
Scanning well from side to side,
Seemeth it a pleasant cell,
Where a troubled heart would hide.

Like a boon of priceless worth,
To us in love and mercy given,
'Tis the shutting out of Earth,
'Tis the coming in of Heaven.

Branford, Conn.

Semi-Pagan Position of our Youth.

One of the most discouraging features of our age, religiously considered, is the anomalous position of our youth in relation to the Church of the Living God. Comparatively few are to be found within that blessed Fold. To the many, it is a foreign institution, in which they have neither part nor lot—for which they feel little interest, manifest little respect, and to which they acknowledge no allegiance, and no obligations. This argues something out of joint in the working, if not radically amiss in the principles, of the popular Christianity of the times.

There is abundant evidence that children are the special objects of the divine care and love. God claims them as His heritage, and requires parents to bring them up for Him. They have never been overlooked in the provisions of mercy made by Him for the human family. Into the Church of the Old Dispensation, they were admitted, by Divine command, in earliest infancy; and when, under the New Dispensation, Baptism took the place of Circumcision, as the initiatory rite of the Church, no instructions were given limiting its application and the blessings therewith connected to adults. On the contrary, St. Peter distinctly says "the promise" guaranteeing "remission of sins and the gift of the Holy Ghost" to the baptized, "is to you and to your *children.*" And with those who would have kept back the parent from bringing his little ones to Him, our Saviour was much displeased, and said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Nor should we forget that most affecting and earnestly repeated command given to an under-shepherd after His resurrection, "Feed my lambs;" that is, as the word signifies, exercise towards them the duty of a shepherd. How he could have done this, and refused them an asylum in the Fold, to which the sheep were admitted, is not easy to conceive.

We do not propose, however, to discuss here the Divine origin of Infant Baptism. The *onus probandi* lies with those who reject it. It is sufficient for our purpose that it is, and always has been, a doctrine of the Catholic Church in all her branches; and that for more than a thousand years, succeeding the times of the Apostles, the most diligent and learned researches have been unable to discover the slightest traces of any *sect* even that denied it. Accordingly we find St. John addressing, among other classes in the Church, children, "little children." "I write unto you, little children, because *your sins are forgiven you* for His name's sake; I write unto you, fathers, because *ye have known Him* that is from the beginning; I write unto you, young men, because ye have *overcome the wicked one.*" Of such was the kingdom of God, the Church of the Redeemed, composed in Apostolic and primitive times—little children and youth, no less than those of mature age.

And not only were the lambs admitted into the Fold, but "tended" as a *part of the flock.* Catechetical instruction, the thorough training and grounding of children and youth in the fundamentals of religion, constituted a prominent feature of the Church system, as well as the most important and interesting branch of the clergyman's duties. The right of an infant to a place within the fold of the Good Shepherd, the preciousness of the privilege, and the duty of the parent to bring up the little one, washed in the Laver of Regeneration, in the nurture and admonition of the Lord, were questions concerning which there was but one opinion and but one practice. A *Christian* people was then a baptized people, among whom there was was no body of little children who had not received the seal of forgiveness, nor of young men who had not taken upon them the vows of the Christian life.

Viewed from this primitive stand-point, when the Church was one, and no Petrobrusian had presumed to forbid the lambs a refuge in the blessed Fold of Christ, the Christianity of our age and country presents a melancholy—not to say an appalling spectacle. With comparatively few exceptions the sins of our "little children" have *not* been "forgiven," nor have our "young men" "overcome the wicked one," the mass of them never having been so much as enrolled among the soldiers of Jesus Christ.

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Now, we would not conceal from ourselves the important fact that so long as the great mass of our adult population are living in open and known sin—for all unrighteousness is sin—so long must we urge the necessity of a *true* conversion of the heart and life to God. But what we desire to urge and to say is this, that for the state of things which we have described there is no effectual, permanent remedy but in a return to Scriptural, primitive views and practices. We must restore to our little ones the blood-bought rights and privileges of which modern innovators have robbed them. We must learn to look upon covenant-relationship with Christ in His holy Sacrament as a real thing, and as something more than an empty form. Parents must learn to bring their little ones to Christ, to be made members of His body, to grow up in Him, and like Him; so that as they grow in years they may grow in grace and in the knowledge and love of God. They must not, as now, be expected to give the warmest of their affections, the earliest and best of their days to the world and the devil; but be looked upon, as with us, "members of Christ, children of God, and inheritors of the Kingdom of Heaven." If, as Churchmen, we really have a system different from and better than the "revival system," let us make proof of it. If we have not such a different and better system, let us at least be honest and confess it. Rather let us give reality to our faith. Then will Christian Nurture be revived, and a sense of parental responsibility. Then will the old system of instruction take the place of modern excitement; and steadfast faith in Christ, a continuous and uniform walking in all the commandments of the Lord, that of sudden conversion and fitful piety. Then shall we no longer, as now, have occasion to mourn over the semi-pagan condition and consequent melancholy prospects of our youth; for all, thus trained up in the way they should go, will know the Lord, from the least unto the greatest; and all cordially and with devout thanksgiving fill their appropriate places in His Holy Church.

But before this consummation, certainly "most devoutly to be wished," and prayed for by all who love our Lord Jesus Christ, possibly many long years must first intervene. In the mean time, be the opinions and practice of others whatever they may, Churchmen should be *faithful to their own principles*, and endeavour in every proper way, more especially by example, to commend them to the adoption of those about them—knowing, as they do, that they are tried, precious, primitive principles, old as the Church herself. At times, unquestionably, the outside pressure will be hard to resist. Tempests, ever and anon, will sweep over the land, threatening to carry all before them. But let them "be not dismayed," remembering the promise, "Lo, I am with you always, even unto the end of the world." Let us not attempt to beat back the hurricane, but abide on the rock-founded Church; and directly as the turmoil subsides, and the confusion gives place to wonted order, it will be found that it is the rubbish only that has been blown away.—*Church Review.*

Religious Elements of Civilization.

The different elements which compose true civilization are closely linked together, and are never found apart from one another. Wherever true religion is, there you may depend upon meeting political freedom, physical comfort, all the blessings of industry in the various branches of commerce and agriculture, together with a high state of intellectual development.

What are the laws which bind the moral universe? Knowledge and virtue. The sum of all knowledge is acquaintance with God and His works; and the sum of all virtue, because of all the commandments, is love to God and our neighbour. And as from these all good springs, it follows that whatever country has most of them must be most prosperous, exalted, and happy. Now will any person deny that the great scheme carried on by the Roman Catholic priesthood has been precisely the reverse of the principles we have just now stated? We say with M. Roussel, Look at Ireland as compared with Scotland, look at the United States compared with South America, look at Belgium compared with Holland. We would point more especially to Ireland, because that unfortunate country has been used *ad nauseam* as an argument against Protestant principles and Protestant administration. It is all very well to talk about British misrule; but after having made every allowance for the evil consequences which arise from the juxtaposition on the same soil of the conquerors and the conquered, with all the difference in manners, habits, feelings, which separate the Celtic from the Saxon race,—after all this is freely admitted, we must maintain that the time and attention bestowed since 1800 on Irish affairs by the Legislature of Great Britain has more than atoned for any anterior mismanagement or act of oppression. During the last fifty-four years, thirty-three committees of Parliament, and twenty-one government commissions have been appointed to inquire into the causes of Ireland's miseries and the best means of their removal; and during the same period the Irish have received £26,000,000 sterling in mere grants and advances; £1,000,000 have been given to construct harbours for commerce, £8,500,000 to encourage manufactures, £8,000,000 to save the people from the grave of famine; while canals, railways, agriculture, and fisheries have all been nursed at the public expense. Nay, even Irish charitable institutions are largely supported by parliamentary grants. Yet, while not a tithe of this kindness has been shown to Scotland, the agitator has for years harped upon British neglect.

Since the events which have marked the year 1848, Roman Catholic writers have taken up another argument against Protestantism, and they have selected it with the tact and dexterity they so generally evidence in their controversial discussions. Socialism is represented by M. Nicolas as the legitimate offspring of Protestant doctrines, and the close relation which exists between Luther and M. Proudhon is now proved to a demonstration. In answer to this calumny, we might point again to Ireland. What have the priests done there, but to spread the spirit of disaffection and rebellion? The fact is, that Romanism can fawn before *le peuple souverain* or bless the iron rule of despots, according to circumstances, and as it seems best to suit its own purposes. No one will credit Dr. Cahill if he tells us that the only object he has for exciting the Irish to agitation is the love of popular freedom. No; what he dreads, what all the Romish hierarchy dread, is, that the very spirit of liberty should spread far and wide, and put an end to their influence. They are full well aware that as soon as the Irishman gets beyond the reach of the father confessor, it is not long before he flings off all his allegiance to a religion he never really loved. "Those priests," says an English writer, "who, during the revolution of 1848, with a subtlety altogether worthy of them, appeared foremost in the republican ranks, and were the noisest of the crowds who shouted 'liberty, equality, fraternity,' were *all the while* quietly waiting the turn of the tide; and so are *now* the avowed leaders of that dreadful conspiracy which is formed against the freedom of Europe."

Really it is too bad of M. Nicolas to speak disparagingly of Socialism, when he can, without much trouble, find in the very ranks of the communion he extols, so many agitators, quasi-reformists, and orators, who have endeavoured to bring about an *entente cordiale* between the tenets of Robespierre and the vagaries of the infallible Church.

The fact is, that Roman Catholicism may be compared to a huge body which, nearly overcome by disease, and gasping under the last agonies of death, rallies itself for a while and makes one last and desperate struggle, in which it spends all its energy. In conclusion of M. Roussel's book, our own conclusion is, that Romanism has lived its day, and that it is now passing away. The ship which carries the successor of St. Peter and his fortunes appears now only like a crazy barque conveying to certain destruction those infatuated nations who would trust to it for safety. "If we measure," says a celebrated French writer, "the respective progress made since 1814 by Catholic and non-Catholic nations, we must be utterly astounded at the disproportion. England and the United States, both Protestant communities, have assumed on an extraordinary scale the dominion over immense regions already numerously populated, but destined to be still more so at some later period. England is now carrying on the conquest of those vast and thickly inhabited provinces known by the name of India. In America, the same kingdom has spread civilization through the north districts, in the deserts of Upper Canada. The industry of her children has also secured for Great Britain an island, Australia, which is a real continent, and its offshoots may be found in the chief groups with which the ocean is studded. Not only have the United States increased in population and wealth throughout their original territory, they have extended that territory to its utmost limits, and are now bounded on each side by the ocean. San Francisco is another New York, whose influence will most likely be within a very short space of time quite equal to that of the former great city. The States have made trial of their superiority upon the Catholic nations of the new world, and reduced them to acknowledge a rule which no one ever calls in question. After the first attempt made by England against China, both that nation and the United States seem destined to submit to their rule the two most renowned empires in the east, China and Japan. In the mean while, let us see the progress accomplished during the same space of time by the Roman Catholic communities. The first of all, the most compact, the most renowned, France, which fifty years ago appeared at the head of modern civilization, has seen her sceptre broken and her power dispersed amid the most unheard-of disasters. With the noblest courage, with the most unconquerable energy, she has risen from her ruins; but whenever the observer might have thought that she was about to take her flight anew, fate has sent her, as a scourge from God, some revolution to paralyze her efforts, and bring her once more to the ground. The balance of power between Catholic and non-Catholic civilization has evidently been displaced since 1789."

We shall subjoin only one word of comment to this eloquent quotation. M. Michel Chevallier, who wrote it originally, and M. Roussel, who reproduced it, are both Frenchmen, and so appear to be pronouncing the funeral oration of their own country. But it is not so; true patriotism is not inconsistent with evangelical Christianity. France may still, by breaking off the fetters which bind her to Rome, retrieve her former place in the sphere of civilization; and after a serious consideration of the plain truths so industriously put together by M. Roussel, who would hesitate for a moment to pronounce on which side—Protestantism or Catholicism—are to be found the best guarantees towards the permanent happiness of the great human family?—*Methodist Quarterly Review for July.*

For The Churchman.

LIGHT OUT OF DARKNESS.

Why are the weak and aged left
So long on earth? of all bereft,
Severed the dearest ties that bound,
Why do they cumber still the ground?

'Tis that the bright and gay may see,
Youth cannot last eternally;
'Tis that full trust in God may shed
A halo round the hoary head.

And why by suffering and by woe,
On beds of languishing bowed low,
Linger out years of grief and pain,
Those who can no relief obtain?

'Tis that the faith-illumined eye,
Upraised in trust to Him on high,
May show how far the soul can rise
From 'neath the blow that sanctifies.

And why, in Life's most glorious Spring,
Comes Death with chilling hand to fling
His blight—e'en in the brightest hour,
And pluck the loveliest, fairest flower?

'Tis that the vacant place may show,
That naught is lasting here below;
'Tis that the chords so sadly riven
May heal again with balm from Heaven.

And why on hopeful, trusting youth,
Come clouds of sober, earnest truth,
And lonely hours, which sadly press
Upon the heart they're sent to bless?

'Tis not by happiness alone,
We're brought to worship at His throne
Whose wisdom guideth all aright,
Who watcheth in the darkest night.

Then trust in Him, and bow thy head
In reverence to His holy will:
His love hath many mercies shed—
When sorrow comes, O! trust him still,
And humbly 'neath the chast'ning rod
Bow to thy Saviour and thy God.

Baltimore, June 18th, 1855. A. E. N.

FOR THE YOUNG.

THE HOLY CATHOLIC CHURCH.

"To the article concerning the Catholic Church there are two distinctive marks—namely, *One*, and *Apostolic*. You must observe, Willie, on each of these words, and see how full of meaning they are; and then joining them with the other words in the Apostles' Creed, you will find the four great attributes of the Church."

"What other words do you mean?" said Willie.

"*Holy* and *Catholic*. Do not you remember the Apostles' Creed runs thus—'I believe in the *Holy* Catholic Church?' So that you get two attributes mentioned in the Apostles' Creed, and two additional in the Nicene; and thus, altogether, you learn to describe the Church under the four great attributes of One, Holy, Catholic, and Apostolic."

"What, then," Willie said, "do you mean that a church must be all these, or else it cannot be true?"

"Yes, certainly," replied Eustace. "First, it must be *Apostolic*,—that is, come directly down from the Apostles; have what is called the Apostolic succession, and have the Apostolic doctrine; or else it cannot be true."

"What," Willie asked, "are not the Wesleyans a true church?"

"Oh, no," said Eustace, "just for this very reason. Only consider. The Wesleyans, by their very name, came from a great, and, we may say, a good, though a mistaken man, called Wesley; but Wesley had no power to send teachers in his own name, or ordain them, or make them ministers; and so all those teachers or ministers who come from him, do not come from the Apostles, and therefore are not in the Apostolic Church; and, if they are not in the *Apostolic* Church, then they are not in the Church at all. At least so says the Creed."

"Oh, I see," said Willie, "just as our Saviour sent the Apostles, the Apostles sent others, such as Titus and Timothy, I suppose; and Titus and Timothy sent others, and they others again, down to the present bishops and priests."

"Just so. Now you see what we mean when we say the '*Apostolic*' Church."

"But go on," Willie said, "you said the Church had four attributes. Apostolic is only one of the four."

"Yes. The Church is also *Holy*; that is, its office and character is to make its members good, pious, virtuous, and just. Shall I stop there, Willie? Shall I ask you is that *all* the Church makes people?"

Willie thought a little. "*Good?* Why, I remember Cicero and other heathen writers talk about the good; and so they do about the pious, and the virtuous, and the just. No, I think not, Eustace. I think there must be something more, or else the Church would only do what the heathen philosophers did."

"You are quite right, Willie. The word *holy* means all that the other words mean, and something more. Holiness is that peculiar gift which is imparted by the Holy Ghost. It is called sanctification. It is the very thing that the Church makes it necessary for her members to be, over and above what they can possibly be of themselves."

"Oh, yes, I see," said Willie. "But, then, are there not a great many wicked men in the Church? How can they be called members of the Church, if the Church is holy?"

"You observe," Eustace replied, "that I said it was the office of the Church to make us holy, and so was called Holy; but it does not follow that it should always *fulfil* its office. It frequently does not, because it is, with all its privileges, still only militant, or struggling; and men, though made holy once, or meant to be holy, or taught to be holy, may often fail in that which they ought to be. That is the infirmity of man; just in the same way as you see sometimes a deformed, or a lame man, or a blind man. That is an accident, and does not make part of the system or nature of men in general. For this reason, in spite of imperfections or blemishes, still the Church is called *holy*, as coming from God, who is holy, and charged with a great office to make men holy.

"But let us go on to the third attribute,—*Catholic*. You know, Willie, what is meant by this? You learned it in the Apostles' Creed, and in your Catechism, so I need hardly say anything of it now."

"It means universal, general, running throughout the whole world," said Willie.

"Right. It is God's will that the Church should not be, as the Jews were, of one nation only, but of all nations. So it is said that the partition-wall should be broken down that separated the Jews from the Gentiles; that the veil should be taken away, and all the world admitted into God's sanctuary; all the world become the inheritors of the Kingdom of Heaven; all the world embrace the doctrine of the Cross."

"Yes," said Willie, "I understand. And so, as you explained before, it is wrong to say *Roman* Catholic, or *English* Catholic. We ought to say, simply, *Catholic*."

"To be sure," Eustace answered; "the addition of the country is nothing but accident. It is no more than a Catholic, or true, orthodox, faithful Christian, joined to the Church, living in each country, as God may have chanced to place him in His good providence.

"And now for the fourth attribute,—*One*. I think you might almost see," continued Eustace, "how it follows that the Church should be one, if it is Catholic."

"Let me think," Willie said thoughtfully. "Catholic means running all through the world; and you said Apostolic meant coming from the Apostles. If, then, it comes from the Apostles, and runs through all the world, it must be *One*."

"Why so?" Eustace asked.

"Because," Willie replied, "the Apostles had only one command from Christ to make a Church; not each Apostle of himself, but altogether."

"Yes; but then they went into every country. Don't you remember, 'Go ye into all the world, and make disciples of every creature,'—that was the *Catholic* idea. But what is said of its being *one?* or the *united* idea?"

"Oh," Willie exclaimed, "*united!* Does *one* mean united?"

"To be sure, Willie," Eustace answered. "It cannot mean one in point of number, or name, because you know even in the Apostles' time, you had the Church of Corinth, and the Church of Thessalonica, and the Church of Rome; and St. John, you know, in the Revelations speaks of the seven churches; so that when you say *One* Church, in the Creed, you do not mean one in place, or one in time, but one in unity,—just as you know in the very Godhead there are three persons, but one God; in man there are three powers, the mind, the soul, and the body, and all are one; as in a tree there are many branches, and all are one tree, and so forth. You see, Willie, it is their, so to say, *unitedness*, that constitutes the essence of their trueness in Christ."

"What, then," Willie said, with a thoughtful look, "if one Church is separated from another, does that make them untrue?"

"Yes, for a time it does; it makes them in some degree as being wrong. You remember, we said, that although some persons are unholy in the Church, God meant it to be holy; so we say of the *oneness* of the Church, though there may be here and there an accidental separation by reason of the infirmity of man; still, however, God meant the Church to be One: we must express faith in it as one, for it ought to be one; and it is a sin that it should not be one. Do you remember the name of the sin?" continued Eustace.

"No," replied Willie.

"Why," Eustace answered, "you pray against it in the Litany."

"I suppose you mean *schism?*"

"Yes, exactly. Schism is the rending of one into two, dividing the flock, separating and scattering the sheep, making them into parties and divisions: and I need hardly remind you of the greatness of this sin, for it is a breach of our Lord's deepest and sincerest wish and prayer. Look at St. John's Gospel, and you will see, 'I in Him, and Thou in Me, that they may be made perfect in one, and that the world may know Thou hast sent Me.'

"But perhaps we have said enough about this, Willie."—*Cousin Eustace.*

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Arab Sagacity.—The following is an amusing account of Arab sagacity. Immense flocks of pigeons and other birds hover about the banks of the Nile, ready to take advantage of any grain or other provision which the natives convey to the markets at Alexandria:—"On the present occasion, as the Jerm (a large undecked boat) was slowly descending the Nile by the force of the current only, there came off from every village that we passed a large flock of pigeons, and alighted on the grain, as it was heaped up in the centre of the boat. Successive groups of these at last so entirely covered the whole surface of the wheat, that not a grain could be seen; and the first layer was soon succeeded by a second, and then by a third. It was amusing to see the struggles made by each of these in turn; the under layer, having eaten their fill, were anxious to escape, and take their flight; the upper layer being voraciously hungry, were as eager to get at the grain below, and stretched their necks out, and dived their bills downward for this purpose; while the centre layer seemed likely to be crushed between the two. All this while the reis, or captain of the boat, sat near the helm, smoking his pipe with the utmost composure, and looking complacently on the scene. At length I could not forbear asking him to whom all this grain belonged, conceiving it to be a cargo on freight for some corn merchants, and thinking the captain a very indifferent guardian of their interests. To this question he replied, 'Belongs? It all belongs to me.' I asked him whether he did not view with some regret the immense consumption going on before his eyes; as, if it proceeded at this rate, full half of it would be consumed by the pigeons before he reached Alexandria, and his loss would be very considerable. He then began to question me in his turn, and asked me first, 'Do you not think that God, who made the pigeons as well as man, intended them also to be fed?' I could not but say, 'Certainly.' 'Is not,' he continued, 'grain their natural food?' I confessed it was. 'Can they,' said he, 'plough and reap, as we can, to obtain it?' I was compelled to answer, 'No.' 'Then was it not clearly the intention of the Creator that they should take it wherever they could find it?' To this even I could offer no dissent. 'Why then,' said he, 'let them eat their full and be satisfied. The earth is the Lord's and the abundance thereof, and he meant that all his creatures should be partakers of his bounty.' I said that I could not but admire his belief and his practice; but I thought no Christian corn-merchants would act upon this Mohammedan view of the case, but would protect, as they would call it, their property from loss. 'Then,' said he, 'they would act unwisely, for God never suffers man to lose by discharging his duty to any of his creatures. He administers the affairs of the world with more wisdom and justice than this.' I asked whether such a diminution in the store of grain before me would not inevitably involve loss? 'In quantity,' he replied, 'undoubtedly, for the half can never be equal to the whole; but not in value, for this is the course of commerce. If all the boats laden with grain arrive at Alexandria without any diminution of their cargoes, there will be a glut in the market, and the price will fall. If, on the contrary, nearly half of each cargo should be consumed before it reaches the port, there will be a short supply, and prices will rise; so that in all probability I shall get just as much money at high prices for my half cargo as I should have done at low prices for the whole; and thus, you perceive, God does not permit me to be a loser by my kindness to his creatures, for I shall be fully remunerated, and the pigeons will have had their crops full into the bargain.'"—*Autobiography of J. S. Buckingham.*

HEBDOMADARY.

Friday, June 29.—*St. Peter, A. M.*—St. Peter was born at Bethsaida, a city of Galilee. His father, Jonah, was a fisherman, which humble and laborious trade he and his brother Andrew followed. They were the two first disciples whom our Saviour called. St. Peter appears to have been naturally a man of a warm and impetuous temper, and heartily engaged in his Master's service. This disposition discovered itself in the zealous professions which he made in the garden, that though all should forsake his Master, yet would not he deny Him; and also in his zealous wish to use the sword in his Master's defence, for which he was rebuked by our Lord. St. Peter suffered martyrdom about the year of Christ sixty-nine, under Nero. The manner of his death was crucifixion, with his head downwards. He affirmed that he was unworthy to suffer in the same posture wherein his Lord had suffered before him.

Sunday, July 1.—*Fourth Sunday after Trinity.*—The Collect for to-day is a prayer that we may be so directed through life, that we do not miss the path to Heaven. God alone can save us from falling; without His help we have no strength to resist the temptation to wander from the right path. We therefore earnestly entreat Him, of His mercy, to guide us on our journey, that entering in at the strait gate, we may continue in the narrow way which leadeth to life.

Monday, July 2.—*Visitation of the Blessed Virgin Mary.*—To-day is commemorated Mary's visit to Elizabeth. The whole history of her hastening to the hill country is very valuable as a lesson of prompt obedience. "As soon as Mary knew the will of God," (an old author writes, partly quoting St. Bernard,) "she arose with all haste, her obedience would not be delayed. A truly obedient soul receives the commandment of God and of her superiors in her very heart; she cuts short all those reflections which might arise from self indulgence, from vanity, or from human respect; she loves obedience, because it forms her great security and her repose of conscience. This love extends itself even to the order given her, and to the thing ordained her; she would consider the smallest delay a crime; scarcely is the order given, than it is, if one might so speak, carried off and executed; the ear is ever attentive, the eyes open, the tongue ready to speak, the hand to labour, and the feet to walk, the first moment that God speaketh. Secondly, obedience ought to be willing to undertake everything, even impossibilities: that of Mary was indeed devoted, and could neither be abated by the steepness of the mountains, nor the exceeding heat of the season, nor by the difficulties of the journey."

Wednesday, July 4.—*Translation of St. Martin, B. C.*—This day is dedicated only to the memory of the translation or removing of St. Martin's body from the place where it was buried, to a more noble and magnificent tomb; which was performed by Perpetusis, one of his successors to the see of Tours.

◆

COTTAGE VESPERS.

Far in the west, the mountain's head
Peeps through a curtain rosy red;
Over the lake, the village bell
Breaks on the evening silence well;
The reaper in the field since morn,
Spares for a time the bending corn—
All sights and sounds in earth and heaven,
Proclaim the rest that God has given.

There's one has been abroad all day,
Who through the forest wends this way.
He loves the spreading scyamore
That fronts our little cottage door—
Beneath its boughs, a table trim
Is graced with harvest cheer for him;
Blest are the fingers that prepare,
With their best skill, his simple fare!

My blue-eyed girl! thy flowers are here,
Within this goblet tall and clear—
My fair-haired boy! thy fruit is piled
On leaves most natural and wild.
God bless thee, girl!—God bless thee, boy!
And fill your father's heart with joy,
When after labour's sultry hours,
He tastes this fruit, and scents these flowers!

"Mother, he comes! his path to see
I climbed the bare old hawthorn tree—
Now, sister!—now! our speed be tried,
Who first shall reach our father's side!"
Glory to Him who spreads above
A boundless canopy of love,
That shades, as does this sycamore,
The lowly threshold of the poor!

—William Kennedy.

◆

The Priestly Office.

"Mixing in Society."—Is there not a temptation to get secularized, and to lose somewhat of the priestly office, somewhat of the pastor's bearing, in mixing with those of our own social rank? Does not our education, connection, cultivation of mind, making us companions to the higher classes, lead us to doff somewhat of the prophet's mantle, and in a sort of private character to mix in social scenes where our ministerial action ceases; where we fail to feel that we are "sent"; and, though perhaps we have designs of raising the tone of those among whom we move, somewhat falling ourselves into the secular spirit of such scenes? And does not this "*mixing in society*," as it is called, steal away our time; and this thing and that thing, that might be for our people's good, is unfulfilled, lest it should be too much of a tie, and clash with the hours and engagements and habits of the world? Do we not want more complete emancipation from the secular life, more marked separation, that we may live more entirely for our flocks; that they may feel us to be men of God; that we may support our title as the one true ministry in this land, not only by arguments which many fail as yet to grasp, but by uniting ourselves as such by devotedness to our calling, which gives it truthfulness and reality in the sight of men—which, though it is but imperfect evidence to our mission, yet carries proof and conviction to the hearts and consciences of men—which makes them seek us, and use our ministry and practically accept it. Where our flocks find us making all things give way and bend to labours and endeavours for their good, and where they find us little interested and taking part in the worldly things around us—where they see our heart occupied in one work to which we are sent, and we ourselves separated from the world, living simple, always accessible, receiving and being among them at all hours and times, marked off and distinguished from mere gentry, a race by ourselves, an order evidently consecrated to God, reaching in some sense the Apostolic model in a luxurious and self-indulge[illegible]ge, meeting the various spiritual wants of our people, sympathizing with the anxious, comforting the mourners, strengthening the waverers, answering and confirming the perplexed, lifting up the fallen, a high solemn spirit manifesting itself in the whole tenor of our lives—then, not merely "officiating," but performing holy offices in a holy way, we commend the truth to our flocks and act up to the Apostle's words. Instead of resting too much on our social position, we should then stand forth as priests and pastors, as ambassadors of Christ, claiming spiritual rule on the sole ground that we are "sent."—*From the Bishop of Grahamstown's Ordination Sermon.*

◆

GOD'S LOVE UNCHANGEABLE.

Every human tie may perish;
Friend to friend unfaithful prove;
Mothers cease their own to cherish;
Heaven and earth at last remove;
But no changes
Can avert the Father's love.

In the furnace God may prove thee,
Thence to bring thee forth more bright;
But can never cease to love thee;
Thou art precious in His sight:
God is with thee,—
God, thine everlasting light.

—Kelley.

◆

A Minister's Meditation.—"Let me not forget, that I am bound to minister unto 'the whole as well as the sick.' With God's blessing, *I will not be satisfied till I have gone into every house.* *All* are committed to the care of the Lord's steward. He must watch for souls as one that has to give account. Good Bishop Wilson recommended keeping a 'Notitia Parochialis.' This will give accuracy to my work, and afford me opportunity for *intercession for each in turn.*

"I must not think only of the poor. The rich and those in trade have souls to be saved or lost. Their temptations in some respects differ, but they are as severe and more perilous. I have seen, as a deacon, how much harder it is to get at the minds of such than the poor. Perhaps I have offended, in some cases, by want of delicacy and tact. I have known a foolish man, on being abruptly reproved, make a vow of never entering the Church while such a one was minister. A more discreet appeal to the conscience, at the well-chosen moment, than that which, in youthful zeal, had been made, or by letter, may have been the means of a happy conversion, instead of proving a barrier in the way of salvation. When the prophet Nathan sought to awaken David to a sense of his sin, he had recourse to a parable. Lord, if we would but seek Thy guidance, from Holy Scripture, and the teaching of Thy Spirit, how often should we be saved from hurting Thy cause by our folly and error! When thou sendest affliction, losses, or death into a family, and the fallow ground is providentially broken up, then may we not hope to fall in with Thy Divine purpose, in the employment of Thy grace? A parent's heart is touched by interest shown by the pastor in the children of a family; oftentimes an effectual door is opened at the approaching hour of Confirmation. O! may I remember that I am to *watch*. The sentinel may not rest till his watch is over. Shall he that watcheth for souls be less earnest and devoted to the Captain of salvation that appointed him? To some I have incautiously appealed with words begetting fear, whose hopes should rather have been awakened; and thus have I 'made the righteous sad, whom the Lord made not sad.' Others have been too tenderly dealt with, who were making themselves vile, and I restrained them not. What need have I to pray for a right judgment in all things! How carefully should the *plan* of visiting for each day be formed and prayed over, before leaving home? Shall the earthly physician go beyond the heavenly in these things? Many must be urged to press onwards as not having yet apprehended. All require being reminded to forget the things which are behind, and reach after those that are before; to grow in grace; to 'add to their faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.'"—*Pinder's Meditations on the Ordination Service.*

◆

Pride.

It was said that vanity depended for its birth and sustentation upon the sympathy of others; that it was fed by the opinions and the flattery of others. Now, as years grow on, the continual habit of self-display engendered by it, and the continual expectation of praise which the vain indulge, so fastens itself upon the character, that after a time it becomes a necessary part of their life. To think of admiration, or to receive admiration; to display for ostentation good qualities which we have, or to *pretend* to have them if we have them not, becomes an inherent part of our mind. By degrees, as this habit becomes fixed, we begin to care less and less about the study of gaining others' good opinion, because we think it is ours by right. It has come so often as a matter of course, that we think it impossible now to miss it. In proportion as this feeling arises, though we have the same object in view, namely admiration, yet we lose sight of it in opinion of *others*, for we begin now to admire *ourselves*. We are so satisfied that all we have been accustomed to hear is true, and all the admiration we have elicited, deserved, that it sinks deeply into our heart, and is treasured up as a principle or axiom which none hereafter can deny. Now, when once vanity has achieved this point, it loses its name of vanity, and becomes PRIDE. The tables are turned; the order is reversed; and, as before the mind was watchful for the sympathies of others, now it discards them; as before it sought for, and practised arts of dissimulation, to obtain the admiration of others, now it treats that admiration with indifference, being content in itself. Observe the process; see what it produces in different hues and shades of colour, as it goes forth. First being wrapt up in self, and perfectly satisfied that all is well, it heeds nothing that runs counter to its own ways, and so it takes the name of *self-complacency*. Then, so supremely is it convinced of its own superiority, that it holds every thing belonging to another as beneath its notice; and so it takes the name of *haughtiness* or *disdain*. Then, losing all measure of what man is, it becomes harsh and imperious in language, and so becomes *insolence*. Then, adding cruelty in action to harshness in words, it becomes *tyranny*. Then, fastening upon some ideal fancy, or taking up some opinion different from others, and holding it forth as though no one but ourselves could be right, it becomes *conceit*. Then, various inroads are made upon the character, according to our circumstances and position in life. If we are not successful in our professions, we think ourselves wronged in not obtaining what we desire; and so we become *discontented*. If others presume to have an opinion in our presence, we—that are so much better than they—check them, and assert our own as a dogma; and so we become *arrogant*. If we are clever and well versed in learning, we think we have a right to be first in all society; but when some one takes an equal place with us, or may be even beyond us, then we look askant at this interruption; and so we are *jealous*. If we are accustomed to lord it over others, and to see all around us obey, and a time should come when others over us command, we cannot brook superiority, and so we are *rebellious*. And so on in many courses, till at length, so utterly lost and infatuated do we become, that we neglect and despise the dispensations of God Himself, and imagine that none but ourselves exist. Blessings are permitted—health, riches, success,—it is not God that gives them, but ourself. Our ship brings home the treasures of the world; and at our wharves are laid the fruits of prosperous commerce, brought from every clime,—it is not God; it is our calculation as merchants that has done it. The fields bring forth abundant harvests, and our granaries are laden with corn, and our cattle bring forth thousands and tens of thousands in our streets,—it is our good arrangement, says the farmer. Our country flourishes, and we are at peace with all the world; the laws are obeyed, and the people are happy,—it is *my* doing, says the statesman; behold the wisdom of my politics, and the sagacity of my measures.

It was just this satisfaction in *pride* that was so deeply offensive to God, and wrought for the Israelites so severe a rebuke, in the Book of Deuteronomy. It was because they said in their heart, "My power, and the might of my hand, hath gotten me this wealth" (Deut. viii. 17). It was the same in the case of Nebuchadnezzar, in the Book of Daniel: "The king spake, and said, Is not this great Babylon, which I have builded for the house of the kingdom, by the might of my power, and for the honour of my majesty" (Dan. iv. 29). And it was the same with Belshazzar his son, to whom the prophet Daniel came, and when he had reminded him of his father's pride, and the wrath of God its consequence, thus added: "And thou, his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this, but hast lifted thyself against the Lord of Heaven" (Dan. v. 22); and then came the terrible fulfilment of the punishment of God—"Mene, Mene, Tekel Upharsin." But what need I say more? By pride the angels fell. By pride our first parents, because they would persist in trusting to their own strength, and forgat God, were driven from Paradise. By pride Satan rules over us now, in placing the world, or "*the pride of life*," as one of our sorest and most grievous temptations. By pride he endeavoured to subdue our blessed Lord, saying,—"All these things will I give thee, and the glory of them, if thou wilt fall down and worship me." By pride the Pharisee said, "God, I thank thee that I am not as other men are." By pride, suggesting to us that we "are something when we are nothing," he whispers to our hearts security when all should be sorrow, and satisfaction when all should be fear. By pride he even now suggests that we are safe by good works, making the atonement of our blessed Lord of none effect, and throwing on ourselves a burden which none but Christ can carry. Abhor then this vile thing as of the devil. Except ye be as *little children* ye cannot enter into the kingdom of heaven. The humility of the child is the grace of the Gospel.—*Bennett's Letters.*

◆

The Hindoo Scribe.—In Tinnevelly and its neighbourhood, where paper is scarce and palmyra trees are common, the Hindoos employ the leaves of the tree as a substitute for the more valuable article. The Egyptians in ancient times used to write with ink on the inner bark of the papyrus. The Shanars engrave their messages with an iron pen on the palmyra leaf. On looking at a Hindoo in the act of writing a letter, it will be found that the long strip in his left hand is part of a palmyra leaf, which has been trimmed and cut into that shape. In his right hand he holds the iron pen, or stile as it is called, with which he scratches the Tamil letters on the leaf. The top of his pen is curved and sharpened into a blade, to cut the leaf into shape. In the thumbnail of his left hand there is an incision in which the lower part of the stile rests, and thus the instrument is kept in its place, the upper part being held between the three middle fingers of the right hand. When the letter is finished, the strips of palmyra leaf are rolled up like ribbon, and forwarded by a messenger.—*Gospel Missionary.*

◆

Resolutions.—Never to resent a supposed injury till I know the views and motives of the author of it.—Not on any occasion to relate it. Always to take the part of an absent person, who is censured in company, so far as truth and propriety will allow. Never to think the worse of another on account of his differing from me in political and religious opinions. Not to dispute with a man more than seventy years of age. Not to affect to be witty or to jest so as to wound the feelings of another. To say as little as possible of myself and of those who are near to me. To aim at cheerfulness without levity. Never to court the favour of the rich by flattering either their vanities or their vices. To speak with calmness and deliberation on all occasions, especially in circumstances which tend to irritate. Frequently to review my conduct, and note my feelings.

◆

Luther used to say that one verse of the Psalms was sufficient for the meditations of a day; and that he who, at the end of the day, found himself fully possessed of its sense and spirit, might consider his time well spent.

THE ENGLISH CHURCH AT ALEXANDRIA.

"In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord."—*Isaiah* xix. 19.

An altar and a pillar unto the Lord of Hosts—
Firm be they set, and far be seen on Egypt's darkened coasts;
Where the stifled prayers of Christian men, in feebleness and gloom,
Fall few and sad on Christian ears,—dim voices from the tomb.

O! come again the ancient days, when the old land did shine
In the glory of salvation, and the light of love divine;
From town and desert, night and day, went up the Christians' hymn,
And echoed back the cry of Heaven's unresting Cherubim.

Then India caught the lifeful word; and jarring East and West,
To the truth attuned in unison, that word of power confessed,
Which fell like fire-flakes from the lips of Athanase of old,
Burnt up the dross of faith corrupt, and kindled love grown cold.

But God hath smitten Egypt with a plague of darkness drear,
Hath changed her glory into shame, her confidence to fear.
In the day of Christ, what hope for her who wears Mohammed's mark?
What peace, who quits God's promises for the Koran's fablings dark?

To the heathen far, through Egypt, a way the Lord doth make;
And calls the Christian from the West their heritage to take:
And to sow the seed in ev'ry field that borders on the road,
Till earth's remotest lands shall yield rich harvests to our God.

O! Healer of the sick, O! Life of them that seem to die,
Bid not her sun for ever sink, her day of grace go by;
Deliverance send; knit Egypt and the East again in one
With Thine own chosen Israel, in the Body of Thy Son.

—*Gospel Missionary.*

◆

Better than That.

The Emperor Joseph of Austria was fond of amusing himself among his people with adventures where he was not recognised. One day he drove out in the country about Vienna in a simple carriage, attended only by a servant without livery.

The Emperor was clad in a plain riding-coat, which was buttoned up to the chin; and he appeared like some citizen of ordinary rank. As he was driving back to the city, it came on to rain; and just at that moment a foot-passenger, who was walking in the same direction, called out to him to stop, which Joseph did at once.

"Sir," said the man, who was a sergeant in the army, "would it be too much of a favour for you to give me a place by your side? It would oblige me greatly, and would save my wetting my new uniform, which I put on to-day for the first time."

"We will save your uniform from a wetting, then, my brave fellow," said Joseph; "come and take a seat here by my side. Where are you from?"—"Ah!" said the sergeant, taking his place in the carriage, "I have just returned from the house of a game-keeper, one of my friends, where I made a superb breakfast."

"What did you have so good to eat?"—"Guess."

"How do I know? Some soup, perhaps, and a glass of beer."—"Ah, indeed! some soup! Better than that."

"Some chopped cabbage?"—"Better than that."

"A loin of veal?"—"Better than that."

"O, come, now! I cannot guess. I give it up," said the Emperor.—"What think you," said the sergeant, "what think you, my good sir, of a pheasant,—a pheasant, shot on the Emperor's own preserves?"

"Shot on the Emperor's preserves! It must have been all the better for that."—"To be sure it was."

As they approached the city, and the rain continued to fall, Joseph asked his companion in what street he lodged, and where he wished to be set down. "My dear sir, it is asking too much,—I am afraid of abusing your kindness," said the sergeant. "No, no," said Joseph; "the name of your street?"

The sergeant told him where he lodged, and, at the same time, begged to know the name of him to whom he was indebted for so much kindness. "In your turn, guess," said Joseph.

"You look like a military man," replied the sergeant; "are you a lieutenant?"—"Better than that," said the Emperor.

"Are you a captain?"—"Better than that."

"A colonel, perhaps?"—"Better than that."

"A general?"—"Better than that."

"What! you are not a field-marshal?" said the sergeant, in amazement.—"Better than that."

"Ah! your Majesty's pardon! You are the Emperor!"—"The same," said Joseph.

The sergeant was quite confounded, and begged the Emperor to stop, and let him get out of the carriage. "No, no," said Joseph; "after having eaten my pheasant, you shall not get rid of me so easily. I mean that you shall not quit me except at your own door." And there the poor soldier got out.—*From the French.*

◆

Prejudice.—All men are apt to have a high conceit of their own understanding, and to be tenacious of the opinions they profess; and yet almost all men are guided by the understanding of others, not by their own; and may be said more truly to adopt, than to beget, their opinions. Nurses, parents, pedagogues, and after them all, and above them all, that universal pedagogue custom, fill the mind with notions which it has no share in framing; which it receives as passively as it receives the impressions of outward objects; and which, left to itself, it would never have framed, perhaps, or would have examined afterwards. Thus prejudices are established by education, and habits by custom. We are taught to think what others think, not how to think for ourselves; and whilst the memory is loaded, the understanding remains unexercised, or exercised in such trammels as constrain its motions and direct its pace, till that which was artificial becomes in some sort natural, and the mind can go no further. It may sound oddly, but it is true, in many cases, to say, that if men had learned less, their way to knowledge would be shorter and easier. It is indeed shorter and easier to proceed from ignorance to knowledge than from error. They who are in the last, must unlearn, before they can learn to any good purpose; and the first part of this double task is not, in many respects, the least difficult, for which reason it is seldom undertaken.

◆

Teach me, with mind unruffled and serene,
To meet the hourly accidents of life;
And let the tones of gentle patience lend
Their soft sweet music to my lightest word.
O! may I bear in mind, that from the roots
Of withered and neglected duties spring
The rankest sin-weeds that infest the heart;
That wisdom infinite has placed me here
To work Thy will, watched o'er by angels' eyes,
Cherished and cared for, not alone by those
Whom Thou hast given to tread life's path with me,
But with a love beyond all human ken,
By Thee on whom my hopes of heaven depend,
My Lord, my God, my Saviour, and my Friend.

—*Calvert's "Wife's Manual."*

◆

The Princess and the Tutor.—An emperor's daughter, who was delighted with the profound learning, the lively wit, and the strict adherence to the precepts of morality and religion, which characterized her tutor, one day inadvertently made this remark to him:—"What a pity that so fine a soul as yours is not in a more agreeable body!"—He made, in reply, the following inquiry:—"In what sort of vessels, madam, is your father's wine preserved?"—"In earthen vessels," was the answer.—"Can that be possible?" replied he. "Why, every citizen preserves his wine in earthen vessels. I should have thought that gold or silver ones would have been more suitable to the dignity of an emperor."—"You are right!" exclaimed the princess, "and henceforth this mark of respect shall not be omitted." In a few days, however, she again accosted her tutor on the subject, saying:—"In the gaudy vessels you recommended, my father's wine was spoiled; the spirit evaporated, while that wine which was placed in earthen ones improved in quality."—"Very possible," rejoined the philosopher. "So also with virtue and knowledge, the more humble the exterior of that in which they are contained, the more luxuriantly will they flourish, and the more forcibly excite our admiration."

THE CHURCHMAN.

NEW YORK, JUNE 28, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of The Churchman. All communications and articles concerning the paper to THE EDITOR of The Churchman.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents and Advertisers.

☞ In order that the National Holiday of the Fourth of July may be enjoyed by all employed in our establishment, we purpose preparing our paper for the press on Tuesday, instead of Wednesday, next week. We shall be obliged, therefore, by our correspondents and advertisers sending us their favours a day in advance.

The paper from Granville has not come to hand.

NOTES OF THE WEEK.

—We give an extract from an English journal, of worldwide influence, on the subject of Preaching,—a subject which has occupied very prominently, if not wholly, a recent Charge of the Archdeacon of Middlesex—the metropolitan county of England. Most of it will apply with as much truth to the American as to the English Clergy; and as a popular exposition, therefore, of the practical question, how the pulpit is to be made most effective in forcibly impressing the public mind with Christian principles, it has an interest here as well as there. In both hemispheres, we cannot but think, preaching is too little cultivated as a means of reaching the heart and influencing the will of the common people. Most true it is, that "man is, after all, a thinking and reasoning creature, and there is something in his mind which never fails to respond to the hand that touches aright the chords of that wonderfully attuned instrument." And equally true, that "if the Clergy preach to inattentive audiences,—if people leave the church with little notion of the discourse that has been addressed to them,—if it has become fashionable, as Archdeacon Sinclair complains, to praise short sermons for their shortness,—the fault, rely on it, is not in the audience, who are always willing to be interested and excited—the fault is in the speaker himself." And when it is considered—as is well remarked upon by this English journalist—what a glorious opportunity the clergyman possesses "of doing justice to his convictions, and disseminating his opinions, when he has the exclusive audience for two half hours one day in every seven of an intelligent assembly which has set apart that day from the cares of the world and devoted itself to the quiet contemplation of its temporal and spiritual interest,"—surely there is an awful responsibility incurred, when such an advantage is thrown away!

We attach an importance—though a subordinate one—to the introduction of such common, comprehensible subjects of discourse, as are alluded to in the article we have quoted: subjects which might be sure to interest their audience. But there are primary questions which must first be disposed of to the instruction and edification of every Church congregation,—the subjects of the Christian covenant under which they have been brought—of their moral obligations therein—and of the practical duties of life arising therefrom. There is another, and, whether theoretically or practically, a scarcely less necessary subject, upon which every congregation of our Church needs special enlightenment—the subject, namely, of the Church herself, her institution, her organization, her principles, her ordinances, her services, and what she requires from every one of us in relation thereto, that no one may be at loss, as a member of the Church, to give a good and sufficient reason of the hope that is in him. In this country, such subjects are indispensable in the pulpit, since so large a proportion of most of our Church congregations are converts to her faith, or, at least, accessions to her communion, from the Sects around her, and who need, therefore, to be instructed in many things which are peculiar to her constitution, and distinctive of her character, as a veritable branch of the Church Catholic. The question is one we are not sorry to see taken up in such a quarter as that we have indicated, secular though it be; but we should be infinitely more glad to see it engage the attention of the Church Press, earnestly and fully, both here and in England.

—The Bishop of Ohio has addressed a Pastoral Letter to the Clergy and Laity of his Diocese on Church Music, an extract from which will be found elsewhere. With most of what the Bishop says we concur. But when he speaks of "the performance of music by *a choir*," and justly complains of the prevalent and most vicious custom of congregations *listening* to such performance, instead of *worshipping* with voice and heart, the idea should first be got rid of, that a few men and women stuck up in a gallery with the organist, at the back of the congregation, is really and truly a *choir*. It is nothing of the sort: it is only an *orchestra*; and the most natural inference from such an arrangement is, that they are *performers* to whom the congregation are to listen, instead of a body of choristers to lead and co-operate with them in the praises of the Sanctuary. The *choir* is not, and cannot be, if it is to answer the purpose intended, in any such position. The proper place for a *choir* is the *chancel*. "The choir"—as our authorities on the subject tell us—"properly consists of clergymen, laymen, and chorister boys; and should have at least six men and six boys, these being essential to the due performance of the chants, services, and anthems. Every choir is divided into two parts stationed on each side of the chancel, in order to sing alternately the verses of the psalms and hymns, one side answering the other. This alternate, or antiphonal, recitation is very ancient, as old as the time of Miriam, who thus alternated her song with the choir of Israel. (Exod. xv. 20.) And we know from Isaiah that the angels in heaven thus sing. (Isaiah vi. 3.) So that while we chant, we obey the practices of the Church in earth and heaven." Such is the true position, such the real character of a choir; and hence it must of necessity be in the chancel, side by side with the officiating Clergy, and in the face of the congregation,—not placed aloft, far out of the way of the Clergy, and behind the congregation. There is, then, a fundamental error, both in the position and construction of most of our so-called *choirs*.

We quite agree with the Bishop, as to the importance of the Clergy directing their attention to this subject,—we should go further, indeed, and say, *the whole subject*, including all the appliances and means for the right, the solemn, the devotional performance of the musical portions of our Church Services. "Is not," he asks, "the duty of seeing to it entirely committed to the Clergy?" Most undoubtedly it is; and hence the necessity of music forming a prominent subject of education with the Clergy—a point which the Church in former times always anxiously looked to. We are only afraid that the Bishop has his mind too much engrossed, as respects this subject, with mere *metrical* music. But this is a very subordinate part of the case. "The choir of Israel" knew nothing of such a secular style of music as that. And the music to which our Saviour and His disciples "sung a hymn," was not metrical; there was none such in existence in those solemn times. We are delighted, however, to see the subject beginning to be taken up by our Bishops. Let us hope they will pursue it, carefully and perseveringly, on true Church principles and to its legitimate ends, until a thorough reform in the present system is everywhere accomplished.

—We are more than borne out in all that we have lately had occasion to say respecting the character of the youth of the Church, by an able article in the July number of the *Church Review*, an extract from which will be found elsewhere. The very title of the article in question were enough,—the "*Semi-Pagan Position of our Youth*;" while the opening remark, that "one of the most discouraging features of our age, religiously considered, is the anomalous position of our youth in relation to the Church of the Living God, comparatively few being found within that blessed Fold," conveys at once a reproach and an explanation, which ought to set us all on the alert to see if naught can be done to arrest so fearful an evil. *The Church contains comparatively few within her blessed Fold*,—few, of course it is meant, even of those who have yet been, by Holy Baptism, received into "the ark of Christ's Church," and thereby placed in that Fold, but from which, as they grew up from childhood to youth, they have been permitted to stray, until it is now said of them that the Church, their spiritual Mother, is that "in which they have neither part nor lot—for which they feel little interest, manifest little respect, and to which they acknowledge no allegiance, and no obligations." The writer of the article adds, that "this argues something out of joint in the working, if not radically amiss in the principles, of the popular Christianity of the times,"—but it would have been keeping closer to the point, and been altogether more apposite, if he had admitted that it argued, more especially, "something out of joint in the working" of our own Church system, for it is with this that we, as Churchmen, have mainly, if not wholly, to do. There is, it cannot be denied, something utterly defective and mischievous in the system of parental discipline; or, more probably in most cases, there is really an utter want of all parental control. Children are perhaps never trained up under any discipline, or any authority whatever, and when they become youths they are far above submitting to religious, or any other restraint. It is not our own opinion that we are here putting forward,—it is that of the *Church Review*, a publication understood to represent an influential portion of the Clergy, and which is conducted by, and contributed to by members of their own body, than whom none of us can have better opportunities of knowing the real state of such a case, and whose testimony is, on other accounts, certainly entitled to our highest respect. But, at the same time, they are those from whom we have a right to expect the application of some remedy for, as well as an exposure of, so serious an evil. True, a remedy is suggested. "Let us," it is sensibly observed, "*give reality to our faith*," as "then will Christian nurture be revived, and a sense of parental responsibility." But what is needed so urgently, is to practically apply this to the evil complained of. "Many long years must first intervene," it is added, "before we can expect its beneficial effects." We not only do not think so, but we believe it is wrong to give way to any such discouraging idea. Most heartily do we concur in the assurance, that "be the opinions and practice of others whatever they may, Churchmen should be *faithful to their own principles*, and endeavour in every proper way, more especially by example, to commend them to the adoption of those about them—knowing, as they do, that they are tried, precious, primitive principles, old as the Church herself." And to do this is undoubtedly one effectual way of giving that "reality to our faith," under the influence of which, if duly exerted in our family circles, we might soon hope to see and hear no more about the "*semi-pagan* position of our youth"—the youth whose parents profess and call themselves *Christians* and *Churchmen!*

—We lately instanced the fact of the Bishop of North Carolina having, in his recent Primary Charge, declared very strongly against the pew system; and having been favoured with a printed copy of the Address, we are now enabled to present his objections in his own words. The extract containing them will be found in another column; and it bears out, it will be seen, our former statement to the letter. The Right Reverend prelate stigmatizes it as a "hindrance to the progress of the Church," and as a thing which "it would seem that nothing but custom could make appear tolerable to us, so opposed is it to the very nature and the great objects of the Gospel." He describes it, moreover, as a practice by which the "poor are excluded from the Church," and "not the poor alone, but those also, and their name is Legion, who from religious indifference, or from parsimony, do not choose to buy or hire places in the House of God." He might have added—though as yet *their* name is not quite Legion—that many Churchmen are becoming so sensible of all this impropriety in the pew system, that they are beginning to entertain conscientious scruples against having anything to do with it, and thereby are being tempted to withdraw from the congregations where it prevails. "Who does not see," indignantly exclaims the Bishop, "that under the pew system, not our Church alone, but Christianity itself, is losing its hold upon the middle and lower classes of our population." Could there, then, be a stronger argument than this against it? But we earnestly commend the Bishop's whole remarks upon it to the serious attention of our readers, both of the Clergy and the Laity.

A HOUSE OF MERCY.

We were struck the other day with the observation of one of the daily journals of this city, that notwithstanding the efforts recently made by the Mayor to suppress prostitution, the gang of unhappy girls—some hundred and thirty, or thereabouts—who had been committed to the Tombs, as soon as they were released returned to the streets, and resumed their vile vocation. It was indeed a most melancholy, a most distressing fact. But there it was. Nor could it really be wondered at. What were they to do? They had no character, no virtue, no friends, no counsellors, no homes. What else could they be expected to do? Putting them in prison would not reclaim—nay, it would not even deter them. On the contrary, it most likely only contaminated them, or at any rate hardened them, the more. What they needed, was some kind treatment—some affectionate remonstrance—some Christian counsel—some appeal to the latent feelings of woman's heart—and some "effectual, fervent prayer," for the descent of those holy influences which could "create a clean heart, and renew a right spirit" within them. Supplemental to all this, and as essential to the furtherance of their reclamation, they needed, of course, a suitable disciplining—a moral and physical, no less than religious disciplining. Means there are—for the Word of God declares, and human experience has proved it—which may, by proper application, be made completely available for the recovery of such fallen women, whose active and polluting existence, in such shoals, in our very midst, is so tremendous a disgrace to us as a Christian community. But nothing of the kind was tried, even when the authorities had so many of them in their hands. Nor do they, nor does the public generally—a *Christian* public though it boasts itself to be—seem to think it worth while to try any means whatever for the removal of so terrible a plague-spot upon society, and the reclamation of so many of the weaker sex who are day by day pursuing a course of life that is in itself and in its consequences so degrading to its victims, so demoralizing to society, and so revolting to humanity.

Thank God, there is one noble-hearted woman in the midst of us, who has come forward, and is endeavouring, single-handed almost, to do something, and something effectual, towards the correction of so dire an evil. It is not merely the charity which prompts to such endeavour—it is the moral courage also, which is necessary to enable a lady, unsympathized with, or at any rate unaided by, those of her own sex and station, to enter upon, and to persevere in such a career of Christian beneficence. Nothing but a deep, devoted, religious sense of duty—duty to God first, and then to a frail and fallen sisterhood, equally with herself the creatures of His hand, and equally, too, those for whom Christ died—nothing but this, we say, could sustain a delicate, pure-minded woman in any such effort, and enable her to go forward with it, so charitable a work as it is, "through evil report and good report"—the *evil*, shame to say, vastly predominating over the good—and fortify her not only to brave the scorn, it may be, of some, the taunts of others, the reproaches of many, and the coldness of still more, but to sacrifice herself to all the anxiety and care and toil of so anxious a work. Few, very few, we believe—especially of her own circle, and more especially still of her own sex, are disposed in such a matter "gently to hear, kindly to judge." And when the public at large is addressed on such a subject, one only has painfully realized the saying of Sterne—"Heaven be their resource who have no other but the charity of the world, the stock of which, I fear, is no way sufficient for the many great claims which are hourly made upon it." Still the good work has gone on—slowly, sometimes languishingly, it is true; but yet making progress in establishing itself—acquiring both "a local habitation and a name"—and laying the foundation, at any rate, let us hope and trust, for an institution which God will indeed bless as a "House of Mercy."

And this is the designation which has been given to the infant institution which the charitable lady to whom we allude has succeeded in founding. Mrs. Richmond—the amiable wife of a clergyman of our Church, the Rev. William Richmond, of Bloomingdale—has set an example of active, self-denying, earnest Christian benevolence, which we would fain believe will yet find many imitators and helpers, if not in precisely the same, yet in some similar walk of heavenly philanthropy, for the rescue and relief of degraded and suffering humanity. "The establishment of this asylum," we learn, "was suggested by the number of young girls found on Blackwell's Island, during visits to the Penitentiary Hospital and Work House, who had been left destitute or led astray, and on leaving the Island would be exposed to utter ruin. It was found impracticable to obtain the proper situations for most of them in private families or otherwise, and the conclusion was arrived at, that they needed religious instruction and other training in order to fit them for a virtuous livelihood." Dutifully following the promptings of her own humane and benevolent heart, Mrs. Richmond had been in the habit of looking after such wretched girls, of charitably visiting them, kindly conversing with, affectionately admonishing, and judiciously reading to them. And hence arose the suggestion—or, rather, the conviction—that in some such institution as this could they alone, with God's blessing, be effectually reclaimed. The object aimed at is this,—"to make them feel entirely at home, for the time necessary for their reformation, and to teach them the common branches of education and trades adapted to their condition. Of course this requires time and involves expense, but has been found the most effectual system. The time of their residence depends upon their improvement and qualifications, and every effort is made to restore them to friends, when it can safely be done, or procure them situations in families. The services of a chaplain and matron have been secured, and other teachers assist in their education. In various ways earnest efforts are made to qualify them for the duties of life and for future happiness." And in this truly Christian object, thank Heaven, Mrs. Richmond is succeeding. There are already the most satisfactory evidences of her success. But she urgently needs support. A suitable house, standing in its own grounds, of about ten acres, in a retired and healthful situation, about six miles from the City Hall, has been procured, and is occupied, and has several inmates, whose exemplary conduct affords the highest assurance of the good that may be done by such an institution. There is a little chapel in the building, in which they have the Daily Service of our Church, the appointed portions of which are reverently and effectively chanted by the inmates; there is a school—teachers of music, of dress making, and other suitable arts, and the chaplain imparts to them religious instruction and consolation, according to their several necessities. The institution is regularly incorporated as "a body politic and corporate for the purpose of establishing and managing an Asylum for the reception and reformation of destitute women who may wish to abandon a vicious course of life," under the name or title, by which it is to be known in law, of "The House of Mercy, New York."*

This Asylum, we are proud to say, is distinctly and essentially a Church institution. Its efficiency will be very materially promoted by this. The secret of the want of real success in our reformatory establishments generally, is the loose, indefinite, often contradictory religious teaching which is practised in them, by reason of their being open to the ministers of all the Sects, and therefore to various and most anomalous ministrations. But here the religious instruction, and the religious services, are definite and distinctive—being solely and invariably those of the Episcopal Church. The Provisional Bishop of the Diocese is most properly and praiseworthily at the head of the list of its incorporators, and he has evinced, we are gratified to find, an earnest and anxious interest in its merciful object.

Being thus a Church institution, it deserves to have, and *must have*, the support of the Church. It ought to be considered a Diocesan institution; and the Clergy of the Diocese generally ought to see about interesting their congregations in its charitable work, and obtain from them, by special offertories, contributions to its funds. This has so far only, we understand, been done in one single instance,—and we cannot omit to mention that Dr. Tyng, much to his credit, has been the first to set an example, which we trust will be extensively followed throughout the Diocese, and especially in the cities of New York and Brooklyn. There cannot be two opinions of the necessity of such an institution, or of our duty, as Churchmen, to render it the utmost support. We are not to be deterred by any false delicacy about those unhappy creatures of sin and shame—generally the victims, in the first instance, at least, of man's heartless perfidy and inhumanity—who are to be the objects of such charitable almsgiving. It is one of the holy precepts to be rung in our ears at every offertory, "*To do good and distribute forget not, for with such sacrifices God is well pleased.*" And it is not for us, sinners as we all are, to be "respecters of persons" in such, or in any case, of our charity being appealed to. Let us never forget that Christ "came not to call the *righteous* but *sinners* to repentance." And if any one feels disposed to regard such objects as too depraved, and therefore too unworthy, for him to expend upon them his alms—to think that they ought to be punished and despised, rather than succoured and saved—let him remember, we implore, our Lord's own words to those who brought unto Him a fallen woman for *His* judgment and condemnation—"*Let him that is without sin cast the first stone.*"

EDUCATION AND THE SUNDAY SCHOOL.

We have been at some pains, in our recent articles on education, to endeavour to explain how entirely it is a divine thing,—how vain and profitless any system of education must be which proceeds not upon the principles laid down by Divinity itself; and how incapable man is, alone, to educate the human mind aright—nay, more startling still, how unauthorized, as well as incapable, he is to do so. For the human mind—that which is to be directly acted upon in education—is a percipient organ: percipient of ideas; possessing in itself that which is capable of receiving various forms, whether of evil or of good; and all its excellence, therefore, must depend upon the truths that are impressed upon it. The higher its excellence is to be, the greater must be its assimilation to the nature of its Creator. For "God created man in His own image, in the image of God created He him." God, in fact, being the source and type of all good, nothing can be good which does not reflect His nature. As respects the education of man, especially, His image must be adequately reflected. Right conceptions of the attributes of God, the Creator, must be formed by man, the creature: it is a law, a condition of such reflection. A defective mirror cannot reflect correctly the human face, so neither can a distorted mind reflect truly the image of God. So that not only is the mind to be made reflective, but made to reflect its Maker. "Crooked things are to be made straight." The relations of man to his God are to be established there. And man cannot do this of himself; neither will all the wisdom of the world enable him to do it,—for the world by wisdom knows not God. But the Spirit of God Himself must do it for him and with him—of that God whom the Scriptures reveal to us, as having "created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be known *by the Church* the manifold wisdom of God."—(Eph. iii. 9.) As respects the individual infant mind, this "manifold wisdom of God" cannot be conveyed but through the gradual incipient operation of the form in which it is to be received. And this form must be one of growth; while as to the Spirit by which it is to be "made alive," there is a time and a state of mind which must not be forestalled, or anticipated. The development of that Spirit is an imperative operation. In consideration of this it is that the action of the Church herself is taken. The course of all her teaching proceeds upon this principle. And when we take a review of the interval between Baptism and Confirmation, when the child's own responsibility really commences, it is impossible not to see the significancy, nay, the necessity of such a process.

Yes,—the Church, whose whole language is that of obedience, is invested with the divine right to educate man. It is by that instrumentality that the Divine Nature itself is communicated to him—that the Deity Himself is brought down from heaven, and His own Spirit is infused into the souls of His immortal creatures. This tremendous power is proclaimed and administered in the Church whenever her Minister stands by the Font, or serves at the Altar,—in one case, making fallen man "a member of Christ, a child of God, and an inheritor of the kingdom of heaven;" in the other, feeding him with food from heaven—strengthening and refreshing his soul with the Body and Blood of Christ—yea, preserving both body and soul unto everlasting life.

This is the actual, the enduring work of the education of man. It is an object in which his real good must reside. Not the mere gratification of the intellect, but the exercise of the still nobler part of his immortal nature. In the mere reason and understanding there is no right perception of relations towards, no true consciousness of ideas respecting God. And even Aristotle maintained, that human happiness must consist in the exercise of the noblest faculties of man, on the noblest of subjects; and that his noblest faculty was reason, and the noblest subject of reason was immutable, eternal truth. But as such truth must come from God, its divine author, and from it alone proceeds real external good; so the happiness of man is the contemplation of God, in faith, through the highest of all powers—the power of His own Spirit; and this, not as man could ever devise, but as God could alone reveal,—not intellectually, in one relation, but spiritually in both—imbuing the natural intellect with the sanctified affections, and reducing his highest contemplation to purest practice.

Thus education belongs to God; and only when His hand is in it, can the work be blessed. Man can at best but trust to Providence to turn to good what he himself may have contrived for good. For half the elements of his design are hidden from his eyes, as a natural man; and, working by himself, he works in the dark. What, then, can he do, to be of any real avail, but seek for some communication from God, to instruct him what the human mind is, which he cannot see—to give him some positive rules upon which he may act in obedience to God—and to impart to him of His Divine Influence to penetrate, soften, and mould the heart? And this cannot be done without recurring to Revelation; while to do it with any avail, he must have recourse to the Apostles; and his communication with them must be through the Catholic Church. There is no *right*, indeed, elsewhere to educate the human mind. Where could individual man derive the right to interfere with and control such things as human faculties? Where but from God who has created them, and whose own honour and glory as well as His creature's happiness are involved in the issue? Even to educate as a parent, is, under a divine authority, imparted, and an awful responsibility incurred—the parent being to his family, the type and representative of God; and the rules by which he acts, and the influences by which he directs them, must all be traced to God. And yet, for this very reason, he cannot educate without the Church; for there is a distinct revelation from God declaring and regulating those very appointments which seem to emanate from nature; and of such Revelation the Church is the witness and keeper, and her administrative power is requisite to give effect to the relations it lays down, and to the conditions it imposes.

Not that we would for a moment set aside, or even slight, the parental authority, or overlook, or in any degree depreciate the parental obligation. It cannot be dispensed with, nor was it ever intended that it should. Education must be begun in infancy. It is then that, by Holy Baptism, the infant is placed in an entirely new position as a human being. For "being by nature born in sin, and a child of wrath," he is "thereby made a child of grace." He is restored, therefore, to the parents' hands, pure as respects the *past*—but still with natural propensities that may be of fatal issue for the *future*. And as the faculties of the mind, even from the dawn of consciousness, unfold themselves, is the watchful care of an educator needed to control and direct them. There is inherent in him, even in childhood, a principle of evil, which he has to be taught to struggle against, in order to overcome. There is "a law in his members warring against the law in his mind, and bringing him into captivity to the law of sin which is in his members." Even in childhood, this is more or less so—when parental control, under God, can best, if not alone, deal with it. But the parents—and let them thank God for it—are in the hands of the Church; and if their mutual relations are but fairly carried out, it is the Church that is acting all the while through the parent.

Now, were our Sunday-school system what it ought to be, the Church would have an opportunity of directly reaching her children and co-operating with the parents in their religious training. Formerly, in the Catholic Church, this was unnecessary. The relation of a pastor to the lambs of his flock was so intimate and so affectionate that their religious teaching was continually going on; and there was a degree of submission to the Church's authority in those days which brought her children under a most efficient spiritual tutelage. Whereas, now, although the child may be taught to *repeat the words* of his duty, "To submit myself to all my teachers, spiritual pastors, and masters," he is but seldom trained *to perform it*. So that the very teaching of his duty is too often a mockery. That is to say, he is required to recite the *acknowledgment* of duties, but not constrained to any *practice* of them. And as with duties, so, in too many cases, with principles. The Sunday-school teaching too generally in vogue, it is to be feared, has far too little to do with both Church duties and Church principles; and hence the woful neglect we see all around us in the young, in the practice of either, and the universal complaint of such neglect by the Clergy themselves, who ought to have the best opportunities of becoming aware of it. Parents, in fact, are so apt to forget, and pastors so commonly fail to remind them, while the children themselves are too much left without any serious impressions on the subject at all—that Holy Baptism is a covenant, that although children are by that Sacrament admitted within the gates of God's sanctuary, yet there is a power still behind which strives incessantly to pull them back, and that unless the covenant is kept, it will succeed in doing so. The Church does not fail, then and there, to admonish those who contract for the child the solemn obligations of that covenant,—"Forasmuch as this child hath promised by you his sureties, to renounce the devil and all his works, to believe in God, and to serve Him; ye must remember that it is your parts and duties to see that this infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession, he hath here made by you." But do they who are responsible parties to this "solemn vow, promise, and profession,"—and it is an awful responsibility, depend upon it, for "God is not mocked,"—do they, we say, who have entered with the baptized child into this solemn obligation, set themselves seriously to work to perform it? Or, failing this, as it is notorious so many do, are their pastors discharging *their* duty by earnestly admonishing the parent and seeking to rescue the child? These considerations must be held of primary importance to the usual superficial routine of Sunday-school teaching, which ought always to be under the close personal direction of the pastor himself, and never left in the hands of such members of his congregation as feel disposed to attend—most commonly young people, who themselves very frequently need much instruction in that in which they profess to instruct others.

We are far from meaning to disparage the Sunday school. On the contrary, believing it may be so conducted as to aid materially in training up many in the way they should go, who would otherwise be utterly neglected, we think it is capable of being made an invaluable means and appliance of the Church. But it must be a reality—and a solemn one, too. It must be no mere diversion—no mere Sunday amusement. And the pastor himself must be personally responsible for its operations, which, judging from the most palpable results of too many which we hear of in all directions, but few pastors, we think, would be willing to be considered. For surely, if education is at any time a divine thing, it is emphatically so when it is made an occupation of the Lord's Day in the precincts of His House, and in connection with His Ordinances, and when its special object is to lay a religious foundation whereon is to be reared that which is not for time only, but for all eternity.

OUR CHURCH IN HER INTEGRITY.

It is as remarkable as it is deplorable, that there should be among us, as Churchmen, so prevalent a habit of compromising our principles, or rather, the principles of our Church, as is to be seen and felt, to her disadvantage, on every hand. In the secular business of life the maxim generally rules, that "honesty is the best policy"—that integrity is a cardinal virtue—and that a man of false pretences is not a man of honour. Why not, also, in the affairs of religion and the Church? Why, "the best kind of glory," we are taught, "is that reflected from honesty." And "the shortest and surest way to live with honour," we also learn, "is to be in reality what we would appear to be." Nay, further, that it is found by observation, "that all human virtues increase and strengthen themselves by the practice and experience of them." If such, then, be the case in temporal things, surely it must be so in an infinitely higher degree in spiritual things? For religion, we must never forget, unless it is to be left without object and action, and therefore without profit and consolation, must be viewed and felt in a high and comprehensive way, as a thing that is both exalted and illimitable—as that which is not only invaluable but indispensable—as, in a word, "the one thing needful," over and above everything else with which, as immortal beings, we can possibly have to do. It is not only truth, but the noblest of all truths; and with truth must it be received, and revered, and exercised. With each individual man who embraces it, it is the source of all good and of all comfort; whenever it pervades communities of men, it is recognised as the very basis of civil society. Now, the Church, we know, is the authorized instructor and administrator in all this. She is the witness of its truth, the inculcator of its principles, the ministrant of its ordinances. Christ Himself is "head over all to the Church." And he has entrusted her with authority and powers, which must be maintained in their integrity; as His Apostles have constituted her with principles, supplied her with rites, which no expediency can ever excuse being frittered away or impaired. It is not man's device, but the will of God,—of Him who has "built His Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner-Stone."

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* The following is a copy of the Certificate of Incorporation:

FIRST. The name or title by which said Society shall be known in law shall be "THE HOUSE OF MERCY, NEW YORK."

SECOND. The particular business and object of said Society shall be the establishing, founding, carrying on, and managing said Asylum.

THIRD. The number of Managers of said Asylum shall be three.

FOURTH. The names of the Managers of said Society for the first year of its existence, are WILLIAM RICHMOND, CHARLES ELY, and GERRET G VAN WAGENEN

In testimony whereof, we have hereunto set our hands, this second day of February, one thousand eight hundred and fifty-five.

Signed, HORATIO POTTER, WILLIAM RICHMOND, GERRET G. VAN WAGENEN, VALENTINE MOTT, CHARLES ELY.

It is this Holy Catholic and Apostolic Church with which we have to do. It is a Divine Society of which we are members. And, as in any secular society to which we may be admitted, there are rules and customs which it has established, and which its officers are bound to enforce and its members to obey; so must it be, and so it is, when we are admitted into the holy fellowship of the Church, we are to submit ourselves to her whole teaching, obey all her rules, conform to all her customs, believe all her doctrines, be faithful to all her principles. Upon her ministering servants is all this especially solemnly incumbent, they having expressly and emphatically, in the sight of God, vowed and engaged that they "will give their faithful diligence unto it." There must, then, on their part above all, be no compromise of those things in any of their requirements; but they must in all their fulness be faithfully upheld and carried out, that the Church whose they are may be maintained in her integrity.

As well as our duty, there is the interest of the Church in all this. And it is a fatal mistake, as experience has proved, to suppose that by compromising, or keeping back, or modifying any of it, in order to conciliate opposition, or to soften prejudice, or to gain popularity, the course of the Church, or of true religion, can be promoted. She is endowed with "gifts for men" which no mere sect can ever pretend to. But if they are kept back—if her possession of them is a subject of apprehension—if they who are appointed to appropriate are too faithless to acknowledge, or too fearful to proclaim them—of what avail is it all?

> "For if our virtues
> Do not go forth of us, 'twere all alike
> As if we had them not. Spirits are not finely touch'd,
> But to fine issues."

And even so it is with the Church. Of what practical value her high prerogatives—of what real efficiency her holy principles—unless they be put forth, and their issues made available to the great purpose designed?

Such being the *theory* of our case, it is most satisfactory to see its truth so decisively attested in *practice*, as we see it to be, in the address of the Bishop of Maryland to the recent Convention of his Diocese. "The success," he declares, "of conciliatory but uncompromising maintenance of the distinctive principles of the Church, and a faithful adherence to its wholesome laws and seemly usages, has been too marked not to have taught us all a valuable lesson. Wherever our scriptural and primitive system of doctrine and polity has been respectfully proclaimed, and in love and meekness insisted on, as necessary because true, the foundations strongly laid in such a procedure have been found to support a goodly superstructure. Nowhere has growth been more manifest or more healthy, than where new ground has been so occupied. Nowhere have temporal, and so far as man may judge, spiritual prosperity, so abundantly rewarded the faithful labourer, as where he has been duly careful that the Gospel, in all its richness and its freeness, should be presented in the Church in her whole undiminished beauty of holiness. Exemplification of this truth would be as invidious as, happily, it is unnecessary. Every quarter of the diocese affords abundant instances of success commensurate with *fidelity* and *diligence*, in 'so ministering the Doctrine and Sacraments, and the discipline of Christ, as the Lord hath commanded, and *as this Church hath received the same*,' exhibiting her three-ordered ministry in its 'every act of sacerdotal function,' dispensing the Word of God and His Holy Sacraments in the faithful execution of 'the office and work of Priesthood in the Church of God, committed' to 'the ministers of Apostolic succession to the end of the world.'" This, then, is evidently the way to enable the Church to fulfil her mission. There is no need of "Memorials" for radical changes in her Apostolic constitution, and for fatal departures from her Catholic discipline, if her principles, instead of being kept back, are but freely and faithfully put forth. It is to the withholding of all this, that all we have most to lament is to be attributed,—to our short-coming,—to our being afraid, or, at any rate, our neglecting to bring out the principles of the Church in all their integrity, and to exert her energies in all their force. "I speak advisedly," says the Bishop again, "when I express my firm conviction that the strength of this diocese might be doubled, in all respects except pecuniary wealth, in five years, if we had but the heart to make due use of what we already have. It has doubled in the last fourteen years. It might have doubled twice, in that time, if we had all done our duty." And the same, we do not doubt, may be said of all our other dioceses. "*If we had but the heart to make due use of what we already have.*" Ay, there's the rub! There lies the difficulty. We want the heart to make due use of what we already have. We fail to give due effect to the means we already possess. Yes—this is the real secret of every want of success,—even of our failure to "reach the masses." But when, instead of dutifully observing her Daily Prayer, we limit our Services within the narrowest bounds,—when we are content to have our Services not only miserably small in their amount, but dry, cold, and irreverent in their celebration,—when we neglect those plain rules of the Church which we are solemnly pledged to fulfil,—keeping holy few or none of her prescribed festivals,—closing up the House of God, except on Sunday,—talking and teaching of the Church as if it were but on a level with the Sects around her,—and treating Christ's Holy Sacraments as though they were but mere ritual ordinances,—we know, and thank God, that there are many noble exceptions; but when, unhappily, we see so much of all this short-coming prevalent in every direction, is not the Bishop's imputation only too well-founded, when he shows what might be done, if *we had but the heart to make due use of what we have?* But "the knowledge of a disease is half its cure;" and now, knowing what it is that hinders the work of the Church, the obvious remedy, it is plain, is in the hands of those who have only to exert the authority with which she has invested them.

General Theological Seminary.—There has been an unusually large attendance of both Clergy and Laity at the examination of the several classes of this Institution, on Monday, Tuesday, and Wednesday, of the present week, on which last day, we understand, the Provisional Bishop was present. On this day (Thursday) the Commencement is held at St. Peter's Church, to which the Faculty and students in the Academy proceed in procession. The Bishop of Ohio delivers the Address on this occasion.

THOUGHTS ON CURRENT EVENTS.

We took occasion, in a recent article, to speak of the attention which the subject of clerical support attracted in several of the recent Diocesan Conventions. It is high time that it should attract attention somewhere, and we hope that the action of the Conventions may have the effect of fixing the subject in the public mind. In some way or other, better means of support must be provided for the Clergy, or we shall cease to have a Clergy. It is useless to expect a literal army of martyrs, without the excitement of persecution; and nothing short of the spirit of martyrdom could sustain them in the position which we desire our Clergy to take. The report of a committee of the Convention of Maryland stated the average salary of the Clergy of that diocese to be less than a dollar a day. It is true, that in making that estimate, the days are counted at seven in the week, which is but fair, considering that the clergyman, unlike the day-labourer or journeyman mechanic, works on Sunday.

But three hundred and sixty-five dollars is the average salary, since that is the word, which the country parishes of Maryland allow to their ministers. There is, we fear, not much reason to believe that other dioceses are more liberal. Yet we must have a learned Clergy. Where are they to come from? Certainly our Clergy are not to become, like Egyptian priests, a learned caste. How much would a clergyman on a salary of a dollar a day, seven days to the week, have to live on, after paying the expenses of his son's education at a respectable college? We can thus scarcely expect the sons of the Clergy to fill their fathers' places. The Clergy must, then, in future be chiefly the sons of laymen.

But laymen are accustomed to look a little at the return, in a pecuniary sense, which they are to get for their money. Few of them, we apprehend, will be willing to send their sons to college in order that they may be in condition to make an income not equal to that of a respectable journeyman mechanic. But not only must our Clergy receive a college education, or its equivalent, but they must keep up their reading afterwards. They must live in situations where they can have but little intercourse with each other, and with access to but few books except their own, and yet they must keep up their learning. They must keep up their theological learning that they may write sermons, and they must keep up their classical learning, for some day or other they may be obliged to eke out their subsistence by teaching a school. How is all this to be done without books, and how are books to be bought out of three hundred and sixty-five dollars a year?

Our young Clergy are required to have a better preparatory education than four-fifths of our young physicians and nine-tenths of our young lawyers have. They may enter on either of these careers, or almost any career in this country, with peculiar advantages. A fortune or the Presidency are the prizes which are set before them in one case; in the other, a life of self-denial and poverty, and at best a bishopric or a city living. And what do these signify? A bare competency, and incessant, exhausting labour and care. True, there is the true reward beyond the grave. But that seldom operates very strongly on the imagination of a young man, and still less on that of his father. Both are apt to imagine that a heavenly crown may be gained with less self-denial, in a lay occupation.

Now we are not desirous of making the Clergy too comfortable. We have no idea of placing them at all upon a level, in point of income, with our first-rate physicians and lawyers. Still less are we disposed to draw young men into the Orders of the Church by holding up splendid prizes before their eyes. We know that either of these things would be great evils; but they are not the evils of our age or country, and therefore we do not trouble ourselves much about them. They are great evils, but we do not see much danger of their breaking out among us.

The danger is just the other way. Our pressing danger is, that young men will be deterred from entering the Ministry by the fear of want; not drawn into it from an improper desire of aggrandizement. But there is another view of the subject. Our Clergy are secularized by their poverty. Poverty is just as sure a mode of fixing a man's thoughts on the things of this world as wealth. If the too comfortable clergyman is in danger of forgetting his duties in his enjoyments, the poverty-stricken one is in equal danger of suffering his mind to be drawn to the means of providing for his pressing needs. At any rate, it is the part of wisdom not to be deterred from attempting to relieve men labouring under pressing evils, for fear of dangers which are not likely to occur.

Now there is but one way in which this evil can be met. The evil is, that the Clergy are not decently provided for; the remedy is, to provide for them more amply. It is the Laity who are to do this, and they can only do it by loosening their purse strings. Let them lay aside their wise calculations of how much they can afford to live on, how much will be left of their incomes after they have provided for themselves everything for which they can possibly wish, and laid up to add to their wealth a sum worth thinking of, without troubling themselves to think for an instant of what the clergyman and his family want, or of what he might have earned, had he engaged in a secular occupation. All these calculations are founded in selfishness, and lead to no good. In every such calculation there should be two elements, which we fear are rarely found in them—the element of self-denial, and that of brotherly love. Undoubtedly, the principle of bargaining with the Clergy is all wrong. But if we must bargain with them, let us at least not do it oppressively. The poor clergyman has no other means of subsistence but his so-called salary, and he must take the best which he can get. Besides, he has the vows of his ordination upon him, and must have a place in which he can fulfil them. There is thus a double pressure on him. The lay bargainer thinks he can wait. There may be Clergy coming to preach trial sermons, or, at any rate, the neighbouring Clergy will not suffer the services to be entirely suspended, or, if they are, he can ride over to the next church. He can do very well for a few weeks, or months, till he offers the smallest salary he thinks any clergyman would take, and the clergyman accepts it. The Laity of the parish console themselves with the reflection that it is as much as they can afford. It is as much as they can afford without self-denial. That is not one of their virtues, self-denial belongs to the Clergy. The American Church is supported by the self-denial of the Clergy, but it is not supported as it ought to be, because the Laity do not second that self-denial.

It is time that they should do so. We are not now about to speak of the Christian tenth, for that is to support the whole Church, and not the parish minister only; but he is entitled to his share of it. That share he will not get until the principle is established. But we propose now an easier step: let every layman whose clergyman has not an income sufficient for his reasonable wants, calculated on the scale on which laymen in a respectable condition live in the neighbourhood, not allowing anything to be laid up, add twenty-five per cent. to his subscription, and see how he can save it of himself or his family. N. B. The clergyman has not generally the advantage of a farm. H. D. E.

College of St. James, June 22, 1855.

Trinity Church.—The Corporation of Trinity Church has appointed the Rev. Francis Vinton, D. D., Rector of Grace Church, Brooklyn, one of the Assistant Ministers.

New Cure for Mendicancy.—The authorities of Leignitz, in Prussian Silesia, are about to try a new cure for mendicancy—by punishing the giver instead of the receiver; every one who gives anything to a mendicant, in or out of doors, will be fined from one to three thalers.

NOTES AND COMMENTS.

A Faulty Comparison.—We find the following in a snug corner of last week's *Protestant Churchman*, the former part of which is an extract from our own columns:—

> Ecclesiology versus St. Paul.—*Ecclesiology.* "Next we saw the Altar and the Holy Cross, telling us unmistakably of the great central act of Catholic worship. The Altar was vested with a beautiful green super-frontal and ante-pendium; above the tri-coloured border of the super-frontal is a vine of trefoils, and the ante-pendium is broidered with roses and lilies of the valley. There were also flowers on the super-altar—flowers plucked from the earth, and that earth once the Saviour's tomb. This little church of the Holy Innocents we commend to all who desire to use the services and order of the Church pure and undefiled." *St. Paul.* "I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."—1 Cor. xiv.

Now, in the first place, this passage of St. Paul has no bearing whatever upon that to which, as a supposed test, it is here applied. The Apostle was deprecating the practice of *speaking* in an unknown tongue, which could not be understood. With his voice he would teach—that is, by his utterance of that which they who heard him could understand. But his remark, strain it as one may, has not the slightest allusion to anything which the paragraph it is here applied to contains! What the writer would have it to mean, we suppose, is that the emblems of the Cross and of Flowers constitute an "unknown tongue,"—which, however, we utterly deny; for while all God's works proclaim His glory, such symbols of his love do so in an especial and most impressive manner. As the Psalmist says—"The heavens declare the glory of God, and the firmament showeth His handywork. Day unto day uttereth speech, and night unto night showeth knowledge." And as well might St. Paul be quoted against this, and be made to say that he would "rather speak five words with his understanding, that by his voice he might teach others also, than ten thousand words in an unknown tongue." *An unknown tongue*, forsooth! Why, does not David go on to say, that "there is neither speech nor language where their voice is not heard"—and that "their line is gone out through all the earth, and their words to the end of the world!" Again, when the Prophet Isaiah says that the Lord had declared, "I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together"—was this, too, an unknown tongue? What miserable puritanical carping! O, but it is the Cross and the Flowers! What! does the Cross—the symbol of man's redemption—that in which St. Paul "gloried"—does it, too, speak in an unknown tongue? And Flowers, also? Was it an unknown tongue to the drunkards of Ephraim, when God's Prophet declared to them that their "crown of pride," their "glorious beauty," was "a fading *flower?*" Or, when "the voice said cry, and he said what shall I cry? All flesh is grass, and all the goodliness thereof is as *the flower of the field,*"—was this likewise "an unknown tongue," to ten thousand words of which St. Paul would have preferred speaking "five words with his understanding?" Or, again, do flowers speak in "an unknown tongue" on Christ's holy Altar? Are not, on the contrary, their presence there, in all their early bloom, after lying hid in the earth, beautiful, speaking, intelligible emblems of His glorious Resurrection? "Strewing with flowers," says Dr. Hook, "is a very simple and most innocent method of ornamenting the Christian Altar, which is enjoined indeed by no law, but which is sanctioned by the custom of some churches in this kingdom, in which also the Protestant churches in Germany agree. This way of bringing in the very smallest of God's works to praise Him is extremely ancient, and is several times alluded to by the Fathers; especially by St. Jerome, who does not think it unworthy a place in the panegyric of his friend Nepotian, that his pious care for the divine worship was such that he made flowers of many kinds, and the leaves of trees, and the branches of the vine, contribute to the beauty and ornament of the church. These things, says St. Jerome, were, indeed, but trifling in themselves; but a pious mind, devoted to Christ, is intent upon small things as well as great, and neglects nothing that pertains even to the meanest office of the Church." Yes, indeed, "a pious mind, devoted to Christ," will neglect nothing that in this, or in any other way, whether through small things or great, as in the words of our Prayer Book, "may seem most convenient for the edification of the people," and at the same time be conducive to God's glory and Christ's honour; and it can never be the mark of "a pious mind, devoted to Christ," to thus carp or sneer at, or even insinuate objections to such innocent and holy usages as those in question.

The Abominable Pew System.—We find in one of the Sectarian newspapers a local defence of the pew system, the statement being, that on a stranger complying with the custom of the churches in which the pew system prevails, he will be provided with as good a seat as there is in the house he attends, and for further information is referred to the sextons. Now, if the sextons were always in the way, which they are not, and always qualified to afford the requisite information and proffer the necessary attention, which they are not, the most serious objections to the pew system would not be so much as touched. It is not the mere inconvenience to which individuals attending a pew-let church may be put, which most concerns us; it is, that God's House should be prostituted into a mart, the Temple into a place of merchandise, and that thereby room should be wasted and strangers virtually excluded. The system acts as a bar against the poor, to whom the Gospel is especially addressed; so much so, that we will be bound to say, were a poor woman to present herself at some one of our fashionable churches, she would either be invited to no pew, or, at best, be forced into some dark corner, possibly without a seat, with no accommodation for kneeling in her worship, and probably out of sound of the preacher's voice. It militates against the missionary character of the Church, and still more against that spirit which should pervade its members. This miserable attempt to bolster up the pew system will utterly fail.

A Quarrel among the Isms.—Calvinism has been assailed by Universalism; and the quarrel is curious. The *Tribune* lately came out as a Universalist champion and a Calvinist traducer. Whereupon, the Calvinistic *Intelligencer* turns round and says—

> Will the *Tribune* be good enough to inform its readers of one solitary social, political, and religious reform that was ever begun or carried on to a successful issue by Universalists or Unitarians? The latter have, indeed, embellished letters and adorned philosophy; but history has yet to record the first great popular movement induced by the influence of Unitarian or Universalist sentiments. The reason is obvious: their semi-infidel sentiments are but dry and barren negations, without sufficient internal vitality to arouse popular feeling or sustain popular action. As the *Tribune* is the advocate and organ of that mongrel faith which aims to blend Unitarianism and Universalism into a species of pseudo Humanitarianism, which it misnames liberal and practical Christianity, it, of course, seeks to exalt its own creed by bringing that of others into discredit. But when it would disparage Calvinism, by insinuating that it is adverse to reform, it shows either ignorance or dishonesty.

This may be all very true as respects one of these *isms*—it is perfectly so, we doubt not, as to the "mongrel faith which aims to blend Unitarianism and Universalism into a species of pseudo Humanitarianism, which it misnames liberal and practical Christianity,"—but we must demur as to the other *ism* being beyond disparagement. It may not be that Calvinism is "adverse to *reform*,"—but what reform? We all know how much it has done to *de*form. Why, these votaries of "Unitarianism and Universalism" have most of them passed through the training-school of Calvinism. It is an *ism* that prepares men by wholesale for all those "semi-infidel sentiments," which are "but dry and barren negations." And can it be otherwise? It is itself, in great part, a system of "dry and barren negations,"—as, indeed, most of the mere Protestantism around us is. And as well as this, by discarding the authority of the Catholic Church,—by "protesting" against it,—by setting an example of leave and license to private judgment, as respects the doctrine of Scripture,—it inducts, as it were, its disciples into that free-thinking system of which "Unitarianism and Universalism" are natural embodiments.

Sectarianism.—It is really sad to see some of our *Church* papers, even, entertaining such mischievously mistaken notions, as some of them do, upon this subject. One, published in the West, and entitled the *Church Herald*, evidently thinks that it is *sectarian* when one is faithful and consistent enough to refuse to sympathize with or favour schismatics—those whom the Apostle admonishes us to "mark" and "avoid," and who are the impersonation of that against which we pray to be delivered; and that it is *unsectarian* to think one just as good as another, and to act as though heresy and schism were virtues rather than vices! "We wish," it says, "there was more of this (*unsectarian*) spirit in the Churches!—more of it in the hearts of ministers—more of it in the columns of religious papers. Sectarianism is one of the withering influences, the blighting sins in the Church of the present day; and every man who loves Christ should set his face as a flint against it." So that, according to this, we are all much alike—whether we be of the Church, or whether we be of the Sects—whether orthodox or heterodox. Or, rather, have not these things lost their names? In the true sense of the term, Sectarianism is verily and indeed one of the "withering influences," one of the most "blighting sins" of the times. But our contemporary either does not know what Sectarianism is; or, if he does, he never surely can unite in that solemn petition in the Litany of the Church—"From all false doctrine, heresy, and schism, good Lord, deliver us."

Roman Perversion.—Romanist journals, and among these the *Catholic Vindicator*, are busily building on a rumour that Mr. Bancroft, the historian, has passed over to the Church of Rome. It must be confessed that writers are making the most of their opportunity, anticipatory of some rude counterblast which may set aside their calculations. Of the value of the credence to be given to the rumour, we know as little as they; though, should it prove true, we shall be far less surprised. Mr. Bancroft has long been on shifting ground, and without any assured certainty of what he has adopted as his belief. His remarkable lecture before the New York Historical Society, on which we strongly commented at the time, is perhaps less confirmatory of this, than his late issue of literary papers, in which we find him confounded and bewildered amidst mere phenomenal phases, just as a man who, after collating countless facts, had no principles to which to refer them, or by which to resolve the enigmas presented. Rome would not be the richer for any such acquisition. It would make a blast on her trumpet, but crushing as she does beneath the chariot wheel of her religious despotism all individuality, would but form her another slave, and not the intelligent, philosophic, and impartial historian whose reputation she would unfailingly seek to appropriate.

Agassiz's Scientific Design.—The relative rank of all the orders of the various classes of animals never having been determined with precision, and no reliable standard of comparison supplied between the extinct types of past geological ages and the animals now living upon earth, Professor Agassiz proposes to supply what is wanting, on condition of the necessary pecuniary patronage. For more than eight years spent in this country, he has devoted his attention chiefly to the study of those classes of the animal kingdom which American naturalists have, thus far, not fully investigated. The amount of materials thus brought together is so great that the time has seemed to him to have come when he should proceed to the publication of the more important results of these investigations. The projected work would contain the results of his embryographs, from all the classes of animals, especially selected among those best known as characteristic of this continent; also descriptions of a great number of new species and even genera, accompanied with accurate figures, and such anatomical details as may contribute to illustrate their natural affinities and their internal structure. He states, as an additional motive to support, the advantages these investigations would afford to medical students of a fair opportunity of making themselves familiar with the modern results of a branch of physiology which has the most direct bearing upon their science. Should the work be completed according to the plan proposed, it will form one of the grandest contributions ever made, by a single individual act, to the science of a country, and will prove a proud memento in after-times of national advance.

Female Chirurgians.—The same post has brought us two reports of institutions, situated wide apart, for the education of women as physicians and surgeons, the one established in Philadelphia, the other in Boston.* We entertain no regard for the object had in view by trainers of females as medical advisers. Women are in their proper sphere as nurses, but attempting more, they transcend it; and in a false view of limited rights, go beyond manifest duty. There appears no scheme which the present age will not entertain. As though the past had lost all credit in the experience it proffers, experimentalists begin anew, and work out results according to their separate illusions. We must express our astonishment at the reputable and influential names attached to the list of life members in the Boston Report; by what influence these were secured, it is not our purpose to inquire. The President is John S. Tyler; the Secretary, Samuel Gregory, M. D.; and one of the leading directresses, Mrs. Rev. Dr. Lyman Beecher. But all the respectability that can be conveyed in names will not relieve this movement from the imputation of indecorum attaching to it. The announcement in the Pennsylvania Report, that women can study medicine, and succeed in its practice, is no longer a matter of doubtful experiment. Very true; but because these female doctors, or doctresses, are signs of the age, are they therefore its necessities?

Dead Souls.—*The Crayon* has an article on this juiceless topic, applying the epithet to those who are blind to the beauty and harmony of the outer world—"not flippantly, and as though we considered all men blind who see not as we do, but mournfully and thoughtfully, as knowing that the man to whom Nature is a sealed book is dead, in so far as his diviner attributes are called into question." To reach such, it is added, is not easy, since the dreariest symptom of their ailment is, that they imagine that they "truly live," and that we are dead, or live with shadows only. How many are there of these dead souls in body only physically sensitive, and so possessed of the lowest form of life's development. But this is not alone true in reference to Art. There are those who, with serene and healthy perceptions of nature, never attain to the admiration of divine attributes, or by moral perceptions gather up moral truths. We cannot acquiesce in the sentiment intended to be conveyed by the remark, that "it may be possible, without one genuine religious aspiration properly so called, a man may still breathe in the life and blessed influences of Nature," and for a reason stated in another article and by another writer, in this publication, who uses this language: "To the pure observer, no reconciliation can take place between the attractions of form and the discordant elements of mental deformity. On the other hand, to the impure we can conceive no high ideal type that can present itself, since the reflex of the perfectly and physically beautiful is found only in the untarnished soul itself."

Now we are on this topic, we may take occasion to point out the folly of the following passage from Leslie, in a corner of *The Crayon*:

> A young artist will find, as he advances, that a thorough appreciation of the qualities that make painting poetic, is chiefly confined to painters, or to others whose occupations have left them much leisure to indulge a natural admiration of the Art. A great poet may feel the beauties of painting, but he does not necessarily feel them because he is a great poet, and it is possible that even Shakspeare may scarcely have known a good picture from a bad one, though there can be no doubt that his perception of a poetic incident or thought, in a picture, would have been quicker than that of most men. Coleridge has noticed that Milton, though he must have seen in his youth the greatest works of Art in Italy, makes no allusion to them in any of his writings.

This, assuredly, is a self-glorification beyond even the point of rationality. Milton had not to do with Art but Nature, and his works are as richly strewn with the natural scenery of Italy as Tasso's Jerusalem Delivered. How have painters won to themselves a monopoly of appreciative power in respect to poetic perception on the canvass? A school of Art, constructed on this principle, would be the most despotic of all schools. As the best Art is the nearest approach to Nature, so the best judges of Art have been, and always will be, those most conversant with Nature.

Fans in Churches.—In a late number of that excellent journal, the New York *Churchman*, we find the following well called-for monition:—

> Avoid the use of the *fan* at church, at all times. During the heat of summer it is no doubt a great luxury. But we are not in God's Holy Temple to think of luxuries—rather of endurance and sacrifice. The practice is a most irreverent one.—When we go to perform our solemn devotions to God, we are not to give way to self-indulgence. It is a profane familiarity in the presence of Him who "is greatly to be feared in the presence of all His saints."

We regret to notice that the indecency against which the *Churchman* protests, is beginning to creep into Canada. In many of our sanctuaries the pious worshipper is pained and shocked to behold women plying their fans during prayers and sermon, with as much *sang froid* as if they were tenants of Mr. Nickinson's Thespian establishment. Such things, surely, ought not to be. With as much propriety might the thoughtless delinquents bring pocket mirrors into the House of God, and adjust their disarranged curls, when they ought to be humbly confessing their sins, and rendering thanks for mercies received. If a female may, with impunity, flirt her fan in church, what is to prevent her husband from enjoying the solacement of a cigar during the currency of divine service? The one act would not be a whit more out of place than the other!—*Hamilton (Canada) Gazette.*

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* Sixth Annual Announcement of the Female Medical College of Pennsylvania.

Sixth Annual Report of the Female Medical Education Society, Boston.

LITERATURE.

The Impossibility of the Immaculate Conception as an Article of Faith: In Reply to several Works which have appeared on that Subject of Late Years. By M. THE ABBE LABORDE of Lectoure. *To which is added, The Author's Letter to the Pope.* Translated from the French of the third Edition, and Edited, with Notes, by A. CLEVELAND COXE, Rector of Grace Church, Baltimore. Philadelphia: Herman Hooker.

This little work has a long title, and it is on a large subject. Its object is to prove *the Impossibility of the Immaculate Conception;* and this by an Ecclesiastic of that Church, the infallible head of which has pronounced it an Article of Faith that is necessary to salvation! Where, then, is the boasted unity of Romanism? Here is a Divine of that communion denying what his Chief Pastor, whose infallibility is also not to be disputed, has declared to be so true, so great a fact, that one cannot be saved unless one believes it! And yet many a good Romanist has aforetime done this very thing. It is only within the last few months that the dogma has been insisted upon as an Article of Faith; and some of the most eminent of the Romish theologians in times past have repudiated the idea as strongly as does the author of this book. Strange inconsistency! Not only because the system is one which, from the pretended infallibility of its director-in-chief, they say can never go wrong; but also because it now, in this middle of the nineteenth century, virtually hurls damnation, through this new dogma, at thousands of its greatest and most learned votaries of other times, of its Bishops and Priests, including those whom it has canonized as great saints, who never would give credence to any such assumption.

The author of this work, the Abbé Laborde, is a French Ecclesiastic of the Roman Church, of the highest character and attainments. "It is the work," we are told, in the Translator's Preface, "of a conscientious Roman Catholic Priest, who has attained to years and dignities in his own land, and who is a firm and consistent asserter of Roman Catholic doctrine, as expounded by the great Bossuet." And the Translator of it into English, in thus presenting it for popular reading in this country, maintains that it has special claims to the respect and attention of American Roman Catholics. "For," he says, "the principles of the school of Bossuet have been those which American Roman Catholics have always professed, in commending their religion to their fellow-citizens of this Republic. They were the professed principles of Cardinal Cheverus, and of several successive Archbishops of Baltimore. They were reasserted in Congress, during the past winter, by a distinguished Roman Catholic member; and, when *ultramontane* notions have been imputed to the prelates and laity of the Roman communion in this country, they have been almost without exception denied and rejected with professions of abhorrence." More than this, he shows that "no one has yet ventured to commend the *ultramontane* form of the Roman Theology, as such, to the respect and confidence of Americans; and those who have advanced them at all, in their over-zeal, have been denounced as not speaking for their co-religionists. Now it is a fundamental principle of the Gallican or *cismontane* theory," he continues, "that the Pope cannot make an article of the Faith by himself alone, or without the formal sanction of an Œcumenical Council. This the Abbé Laborde maintains, and ventures to maintain practically, as well as theoretically; regarding the late decision as a nullity. In this position he is not alone, and he will have an increasing support. Especially in America, will Roman Catholics resist the usurpation of a prerogative, which no pontiff, even in the Middle Ages, ever ventured to assume, and the assertion of which by Pius the Ninth, involves a principle entirely novel and subversive of the Constitutions of ages. To leave the new dogma itself entirely out of the question, the principle on which it is added to the Faith, is one of the most important and startling developments of which any age has borne witness." Thus, without going into the merits of the question, as respects the dogma itself, the Abbé Laborde has convicted His Holiness of doing not only a vain, but a prohibited thing—a thing which not only he cannot do, but which there are decrees he, as an honest man, is bound to regard as infallible, strictly prohibit him from attempting to do.

With regard to the dogma itself, this treatise of the Abbé Laborde's "supplies an abundance of reasons for concluding, that all the evidence of antiquity and of Scripture is contrary to the opinion of the Immaculate Conception; and that if it be lawful to hold the opinion, it is impossible that it should become an article of Faith." This, then, being clearly proved, with "abundance of reasons," what more would they have to set it at rest forever? The Church of Rome has not only stultified herself, on the ordinary principles of stultification, but she has, by what she has now done, put herself quite out of the pale of the Catholic Church—if even she had any, the slightest status there before, which we very much doubt.

The translator (the Rev. A. Cleveland Coxe) appears to have performed his task with great ability; and whatever objections there may be to making such a subject a matter of flippant controversy in even religious news papers, certainly they cannot apply to such a work as this, which is, in fact, a means, and a most effectual means, of endeavouring to banish and drive away erroneous and strange doctrines,—so that the Church is much indebted to Mr. Coxe for what he has done, and done so well. We have no fear—we never had—that the dogma will mislead, or in any way influence injuriously the members of our own Church; but if this book's "special claims to the respect and attention of American Roman Catholics" be only admitted, and appreciated, it will certainly do great service to the cause of religious truth, in those quarters where such illumination as it is calculated to create is most of all wanted. Again, therefore, we say that Mr. Coxe has put the Church under great obligation, by enabling men to rightly inform themselves on a subtle subject, and at the hands of one who, like the Abbé Laborde, is entitled to the highest respect and confidence at the hands of the Romanists themselves.

Sermons on Doctrine and Duty. By A. CLEVELAND COXE, Rector of Grace Church, Baltimore. Philadelphia: Herman Hooker.

There could not possibly be subjects more appropriate for the pulpit, than those of Doctrine and Duty. They embrace, or may be made to do, all that we have to be instructed and admonished in by our spiritual pastors. *Doctrine*—the doctrine of that redemption, in all its principles, and all its purposes, which has been so graciously provided for us; and *Duty*—the duty which it imposes upon us, as the condition, indeed, on our part, by which we are to become partakers of God's heavenly promises. Very ably is this idea worked out in the Sermons contained in this volume; and very eloquent expositions are they of that doctrine of which the Church is the witness, the keeper, and the promulgator, and of that duty, for the enforcement of which she has made so many provisions, that her sons and daughters may be trained up in, and induced to perform it.

Mr. Coxe is well known and highly appreciated by American Churchmen, and such a volume of Sermons from his hand will meet, we are sure, with a very general and cordial welcome. The Reverend gentleman is now, as many of our readers are aware, the Rector of Grace Church, Baltimore. But he has not forgotten—he cannot forget—his former parishioners of Hartford; and to them he has appropriately and gratefully dedicated the volume,—appropriately, because the Sermons embrace subjects which they themselves, in their own circumstances, had probably suggested; and gratefully, because there was, we believe, a more than ordinarily close tie established between them and their pastor, and of which both very deeply regretted the snapping asunder. "You will recognise these Sermons," he says to them, "as, in substance, what I originally preached in the pulpit of your parish church. Their publication is no project of my own," he continues, "but when to the suggestions of a publisher, from whom such proposals are entitled to great respect, was added the remembrance of your own frequent request for such a memorial of my ministry among you, I was induced to comply. Accept the volume, then," he adds, "as a token of the unaltered affection with which I shall ever remember you, and of the pleasure with which I often review the twelve years of my life, passed in the service of your souls." It is pleasant when a pastor can thus reintroduce himself to a former flock; and it can scarcely fail to be profitable to them, to read over, in the quietude of their own closets, what they heard aforetime in the public ministrations of one whom they must remember with so much gratitude.

Empirical Psychology; or, The Human Mind as given in Consciousness. By LAURENS P. HICKOK. Shenectady: G. Y. Van De Bogert.

This book has been in our possession some time, but we have delayed noticing it till enabled to give it that attention which the importance of the subject demands, and which the present wide acceptance of this volume, as a text book in seminaries of learning, more especially requires. Indeed, but for this latter fact, we would be tempted to deal with it very summarily; the author, instead of taking scientific data, having chosen as his basis of facts and his material for reasoning, the individual consciousness as exemplified in himself—a consciousness which, be it known, varies in each individual. What is wanted in our theological seminaries and institutions of learning, is a work that will teach the elements of consciousness as existing in all mankind, in its application to the duties of life. This Mr. Hickok, appealing to his own very positive and yet very confused impressions, thinks he has done in so far as the nature of consciousness itself is concerned. Out of himself he cannot see, and according to his own stated method of turning the mind inward upon itself, attempts to analyze that which man is only capable of feeling—the connection of mind and body. Man cannot separate mind from matter, however pretentiously he may assume to do so. He remarks, that "the facts attained in the science of Anthropology have an important bearing on Pyschology, where mind is regarded in its own unity, and with all its different faculties and functions of operation relatively to itself." Now, there is no such thing to be regarded; mind is of the utmost possible diverse character, whether we regard the individual or the universal mind, and spirit is the only unitary power. It is the spirit, which is the highest attribute of man's nature, by which the mind is unitarily developed; the body is the organization by which mind is made manifest, and but discovers its material order. What, we might ask, does he know of pure spirits, concerning which he next discourses, in words that would do very well for a Swedenborgian? We know nothing of spirit but what we feel, and it is only manifest when proclaimed in works. This, however, is only phenomenal. It is true that "life is a spontaneous force, which collects its materials from the elements of surrounding nature, and, assimilating them to its own uses, builds up thereby the organism of its own body," and that matter "does in no way take on the forms of an organized existence, except as thus vitalized and constructed as a corporeal dwelling for some living spirit;" but where Mr. Hickok has signally failed, is in the attempt to define the general order and condition in which it exists; and refusing scientific data, and preferring what he terms general consciousness, he does not know this, thus attempting to explain a connection that can only be felt. From his philosophy, so far as it is positive and undoubted, the pupil might be left to conclude that mind is made by circumstances. If by his own confession—and herein he has certainly not relied upon his individual consciousness—there is so great a distinction between "the crystal and the plant," is there not more between the blending of body and mind existing in God's creation. To build a universal science, there must be progress in a knowledge of these variations, an ascertainment of the elements, in all their diverse blendings, constituting the universal consciousness through which we seek to make progress—and not the arrangement of a few opinions, in which Mr. Hickok supposes all men possessed of consciousness, in ignorance or simplicity, may agree. He has yet to learn that there are higher inherent faculties and conditions than the perceptions; that personality and rationality, which he superinduces on the animal, as constituting, with appropriate material organization, man, are not the sole and distinguishing elements of a spiritual endowment. Science itself has not yet carried sufficient evidence of spirit into the material and mental; but he has not accepted even those facts which science had assured. If common agreement, for the sake of a common union, is to be the test of accepted facts, what remains? But the truth is, none of his *facts* were got thus, and Mr. Hickok, taking up himself, is not in harmony even with himself. First undertaking what is impossible, he next fails in what is possible, as we see in the falsity of his enumeration as to what distinguishes man from the brute. He is right in wishing to know mind really as it is; but looking for it only in himself, and judging only from phenomenal appearances, which, by the way, he confuses, passes into absurdities. Thus in speaking of the temperaments, one of which he omits even to enumerate, he affirms that one may so predominate as to give no visible indications of the others. His words are, "There may be frequent cases in which no one of these temperaments so prevails as to exclude all traces of the others,"—a remark, as will be observed, put in exceptional form. He has the sanguine temperament, the melancholic temperament, the choleric temperament, and the phlegmatic temperament: the first, derived from the nervous system; the second, from the process of assimilation and nutrition; the third, from the muscular system in connection with the arterial action; the fourth, from a less energetic and irritable muscular system, with the vascular system more quiet and the circulation calm and equable. We here affirm what to Mr. Hickok, who judges, as we have remarked, by his individual consciousness, and not by scientific data, will prove a paradox, that these four are but three, that is, *his* four are three, and that the fourth is yet wanting. Will he condescend to be instructed, and even at this late hour learn that the temperaments, named according to their roots and their developments, are the nervous, sanguine, lymphatic, and bilious; that a melancholic, or choleric disposition, is merely one of many phases? Judging merely by phases, according to the mode of individual conjecture, which he verbally repudiates, he combines the qualities he here sets down so as to make them the condition of their expression. As to taking up mere phenomena, he convicts himself in the statement, that "the melancholic is the extreme point of the tendency of vigorous digestive functions." It is well that he saves himself by calling these temperaments, "indices," and marking them merely as chiefly worthy of attention amid "other subordinate systems." But is such vagueness creditable, we ask, to a professor of Pyschology, to whom science provides, absolute and unassailable, complete and perfect data? May it not, indeed, be taken as an indication of his own want of a full and scientific knowledge of himself? The brain will always be the centre of the nervous action, the lungs of the sanguine, the stomach and its digestive apparatus of the lymphatic, and the liver, in the exercise of its secretive functions, of the bilious. To these and their combinations all phenomenal phases may be traced; but will any one, accepting this scientific data, venture to allege that one of these, say the digestive function, may so predominate as to leave no traces of the others? But he commits a far more serious error, one which we must charitably attribute to incapacity to distinguish, and presumption in the attempt so to do. "The old habit," he says, "of throwing the attention outward is now to be broken up;" but he gets nothing from turning it in. He traces no small amount of error to "ambiguity of language," but there is tenfold more in his case from ambiguity of thought. He fails even in the enumeration of the elements constituting the material, the animal, and the spiritual worlds; and yet the task he has undertaken, is to show the development of mind and character from the peculiarity of the organization of the body. To exalt his Anthropology, he has vilified Physiology, by averring that it would contemplate man solely as living body, excluding all the peculiar endowments and prerogatives of a spiritual life. Physiology were no science were this the case; in it, on the contrary, may be found the proved results of whatever that is true is affirmed in connection with Anthropology, which he defines as that which expounds the modification which the mind undergoes. The remark is true, that "every individual life has its own law of working, and builds up its own body after its preconditioned order;" but when he distinguishes man from the animal by "rationality, personality, and the responsibilities of an immortality," he affirms that which is manifestly untrue, for animals possess rationality, and though we do not term them persons, have their own individuality; whilst the responsibilities of an immortality neither lie in the possession of these two qualities, nor constitute the necessary condition of manhood. Immortality is a gift to human life. ~~Here his enumeration begins~~ and ends, and yet this is the man who would disclose to us his fellow beings, "physically, intellectually, morally," and would affect so to have pierced through matter as to perceive the preconditioned order, and to be enabled to expound the connection between mind and body. This connection is not to be explained, it is to be felt. Mr. Hickok could not in this rely upon his consciousness; he had a book to make, a book which completely to answer, would demand one of yet larger volume, involving, as the task would, the dissection of each successive sentence.

The Brief Remarker on the Ways of Man. By EZRA SAMPSON. New York: D. Appleton & Co.

These are compendious dissertations respecting social and domestic relations and concerns, and the varied economy of life, and seem to have been prompted in design by a remark of the poet Akenside:

> ————"The spacious West,
> And all the teeming regions of the South,
> Hold not a quarry, to the curious flight
> Of knowledge half so tempting or so fair
> As *Man* to *Man*."

It abounds with numerous ingenious observations, but observations rather partaking of the character of illustrated adages than describing a system of sound philosophy by which man may, in his many wanderings, be brought into harmony with the laws of life and the purposes of being. Yet many of the remarks are undoubtedly good. Thus, in speaking of the connection of body and mind, of the means of holding "the golden mean" in education, it is remarked:

> The union of an eminent degree of moral, intellectual, and literary endowments, with such bodily activity as is common among the savage tribes, would form a singular but a very desirable character. * * * * * *
> The savage state, and the state of luxurious refinement, are the two extremes; between which, *somewhere*, there lies a point that is most favourable to the happiness of man, and to the general development of his faculties. We are compound beings, consisting of physical and of mental parts and faculties. It is a most desirable thing to have "a sound mind in a sound body;" and, therefore, whilst the principal attention is to be paid to intellectual, moral, and religious improvements, there is no small attention due also to the health, soundness, and agility of the corporeal part of our nature.

And this as to saying too much:

> In a biographical notice of a celebrated speaker in the British House of Commons, it is remarked that "*he never said too much.*" This is, in truth, a rare commendation of a public speaker. One who, without circumlocution or parade, comes to the matter in hand at once, and pertinaciously sticks to it throughout—who seizes on the strong points in the argument, and sets them to view in the clearest light—who says all that is proper and nothing more—whose every sentence, and almost every word, strikes home, and who "minds to leave off when he has done"—such a public speaker, whether in the Forum, in the Pulpit, or at the Bar, will never tire his hearers.

Take the following on virtuous poverty:

> The Rev. G. Crabbe, "the poet of reality, and of reality in low life," has portrayed with masterly powers of description both vicious and virtuous poverty—not from fancy, but from what he saw, and knew. If the images of depravity in his poem, *The Borough*, be too coarse, too naked, and too hideous, to excite other emotions than those of disgust,—the images of virtue, which, also, were taken from the deepest shades of poverty, possess almost unrivalled charms. The tale, for instance, of the *Sad Girl*, a poor maid of the Borough, who, after waiting a long time in anxious expectation of the return of the young sailor who had promised to marry her, at length received him emaciated and mortally sick, and nursed him day and night with the utmost tenderness, till he breathed his last;—this tale, in point of heart moving interest, perhaps has scarcely a rival in the history even of romance and fiction. Blessed indeed are such poor! and of such the number is, in all probability, far greater than is generally imagined; the virtuous deeds and heavenly dispositions of the obscure children of poverty being very little known or noticed, save by the Omnipotent eye.

This of the will:

> How powerful, and almost seraphic the mind of Bacon! How pitifully weak the fortress of his heart! The reverse of this appalling picture may be seen in the life of him whose memory we so delight to honour. A biographer of Washington remarks:—"Possessing strong natural passions, and having the nicest sense of honour, he was in early life prone keenly to resent practices which carried the intention of injury or insult, but the reflections of maturer age gave him the most perfect government of himself." His characteristic feature was a persevering resolution to act, on every emergency, according to his sense of right and duty.—And it is probable that there is no man, either among the living, or mentioned on the page of history, who followed more unswervingly the dictates of his profound and discriminating judgment, and of his enlightened conscience; and it is *that* which makes his character so peculiarly venerable.

The writer of this book, had he lived in the days of Addison, might have been a contributor to the *Spectator* and the *Tattler*.

The Winkles; or, The Merry Monomaniacs. By the Author of "*Wild Western Scenes*," &c. New York: D. Appleton & Co.

The characteristics here hit off are sufficiently various to afford amusement; and all the ability demanded for veracious and instructive gossip, appears evidenced. Its flippant air will be esteemed by many its chief merit; the characters of the story form a motley regiment that would carry public opinion, we should think, in any village, before it. The simile of an invasion is suggested to us by one of the experiences of the Winkle family:

> "Read that despatch for me, partner," said Mr. Winkle, passing a small square piece of paper across the table to Gusset. It had just been brought in by one of Sergeant Blore's messengers.
>
> "Why don't you read it yourself?" asked Wilsome, lifting her eyes from the cards in her hand.
>
> "Because, sister, I left my glasses in the cabinet; and although I can distinguish the knave of hearts without them, I would find it difficult to decipher Blore's confounded crabbed pencil scratches. And I doubt whether you could do it without your spectacles, which I am sure you are ashamed to wear in company."
>
> "I am not ashamed, brother."
>
> Gusset reads: "*The old boar and a flock of crows are eating the dead horse in the north fields.*"
>
> "What does that mean, brother?" demanded Miss Wilsome.
>
> "It means that the Russians and Cossacks are nibbling again at the Pole. No matter, so they don't disturb Saxony. Such is my answer."
>
> As the game proceeded, the following additional notes were received, and read by the milliner, while Mr. Lowe, with much difficulty, preserved his gravity.
>
> "*The Billy goats are fighting again on the hill.*"
>
> "The Swiss!" said Mr. Winkle. "The cantons are never quiet. They will have to be absorbed. Tell Blore to have them chastised, and warned. He may fire a few platoons with blank cartridge."
>
> After this a long silence ensued, and Gusset played a great many trumps, which, with the four honours she held, won the game.
>
> "It is my turn to shuffle. There will be no more such hands!" said Mrs. Wilsome, casting an ill-natured glance at the milliner. It is game and game. This time we will win the rubber."
>
> And it seemed that the prediction so confidently made, was about to be fulfilled; for the first hand won nine tricks. The honours were divided between Miss Wilsome and her partner, as well as all the valuable cards.
>
> It was just when Miss Wilsome was exulting over such signal success, and anticipating a speedy triumph, that one of the sentinels ran in and made the following announcement, which he said the sergeant did not have time to write:
>
> "The Bull swam across the slough, sir, and is trying to get into the orchard among the cows."
>
> "We are invaded! The British! The British!" cried the old man, leaping up and overturning the table. "My these! My horse?" he continued, rushing out upon the lawn. "Bring up the guards! Sound the alarm! To the field! Follow me, soldiers! The enemy is upon our soil!"
>
> Consternation prevailed. The drum beat to arms, and the sentinels fired their muskets; and before Miss Wilsome had sufficiently recovered from her paroxysm of passion to utter a word, her excited brother was in the saddle, and galloping towards the enemy, at the head of a small party of his retainers. They soon reached the scene of the invasion, which was plainly in view from the pavilion, and where Lucy was joined by her aunt and her partner, as well as by Gusset.
>
> The orchard fence ran parallel with the narrow sheet of water which separated France from England, as laid down on Mr. Winkle's map. The latter country, a marsh meadow, was usually inhabited by the bull, but he was occasionally in the habit of making incursions upon the neighbouring tracts.
>
> The enormous animal was now throwing up the earth with his feet, and bellowing fearfully, while the herd of cows and heifers within the enclosure, so far from being alarmed at his presence, had drawn nearer to the fence which separated them.
>
> On rushed Napoleon, followed by his little band of heroes. But, fearless and obedient as they had often proved on other occasions, they faltered on this, when they perceived, that instead of being panic-stricken, the bull faced about and coolly awaited the attack. Turning his head, and seeing the hesitation among his followers, Winkle drew rein and ordered them to come up. They did so very reluctantly.
>
> "Soldiers!" said he, "let me not have cause to be offended at your conduct this day. The eyes of my guests in yonder pavilion are upon us."
>
> "But that dratted bull looks like he wanted to poke some of us," said one of the guard.
>
> "What then?" exclaimed the furious Winkle. "Are victories won without risk of wounds, and even death? Would you purchase glory without paying its price in blood? I am ashamed of you! Surrender your gun into the hands of that boy in front. Retire in disgrace from the field. You are ignominiously dismissed. Comrades," he continued, "advance and fire. And when you have discharged your guns, charge yourselves upon the enemy. He will fly before you!"
>
> They formed a line in front of the bull, extending from the fence down the water's edge, and levelling their guns, fired as they had been ordered. But when the smoke cleared away, instead of seeing the bull in full retreat, they beheld him rushing directly towards them, his head down, and his tail rampant over his back. Winkle continued to spur forward, but his followers took to their heels and fled away. Some leaped the fence and climbed the apple trees, while others never paused until they were under shelter of the castle. All threw away their arms.

There is intended to couch under this story some historical lesson, which found, turns it into allegory. But to find that is the difficulty; its discovery presupposing more historical knowledge than the perusers of light literature have commonly in their keeping.

The following is unmistakeable in its application:

> "What did she say to that?" asked Parke.
>
> "Not what you would suppose. Her heart had not been engaged in the matter at all. As a clear-headed, cool, calculating woman of the world, she merely laughed at his impudence and hypocrisy; lamented her own want of discernment; and then calmly renounced him forever. No doubt she will ensnare a rich beau before the end of the year, and then she will remember the Jew. Be silent! I hear the tinkle of another visitor."
>
> This visitor, when admitted by the girl who answered the bell, did not proceed at once to the stall of communication; but strode backwards and forwards under the small lamp that dimly illuminated the dreary room. And as he promenaded, words were uttered in his soliloquy, not comprehended by the Jew.
>
> "He's talking Latin!" said Walter, in a low tone.
>
> "Greek too!" responded Parke.
>
> "Greek and Latin! What can it be? Let's have a peep at him."
>
> They beheld a thin man of medium height, with a black frock-coat buttoned up to the chin. His face was very pale, and classically handsome. His forehead, especially, was a noble one, fair, round, and expansive. His age might be five-and-thirty. At length he approached the pawnbroker's cell.
>
> "I want money," he said. "My name is Pollen. Perhaps you have heard it."
>
> "Yes, I have heard it—and so has every body, I suppose."
>
> "Is it good?"
>
> "Good? Yes, a very good one, as a poet. And it will be famous: for the British reviewers say you are a man of genius."
>
> "If it be good, then, how much is it good for?"
>
> "How much money? That's a different matter. I deal in dollars and cents, and tangible valuables. The commodities of fame and genius, and all such fanciful things, may be esteemed by those who traffic in such articles, but I am not one of them. I want that which I can see, feel, taste, barter, exchange, for my money."
>
> "Would you not like to have your name mentioned in the biography of a man of genius, as a generous benefactor?"
>
> "No. What good would it do me when dead?"
>
> "If you did not survive to enjoy it, would it not be a credit to your despised tribe?"
>
> "No. Rather a curse. Men of genius, lacking common sense, improvident and poor, would be always wearying them with their importunities, as you are now wearying me."
>
> "Have you no feeling for men of genius in distress? I am in distress; and you say I have genius."
>
> "I attend to my business. This is my place of business. I pursue my business to amass riches. You come to me and speak of *genius*, of *feeling*, and such nonsense. If I can make money by dealing with you, well; if not, leave me."

This book shows mental energy and power, keen perception of the ludicrous, a common-sense estimate of society; and to this extent it is instructive as well as entertaining.

Cone Cut Corners; or, The Experiences of a Conservative Family in Fanatical Times. By BENAULY. New York: Mason, Brothers.

It takes some 'cuteness, we imagine, to realize fully the experiences in Cone Cut Corners. It is a queer production, and reminds one of nothing so much as a string of dried Connecticut apples, as faded, as sour, and as dry. It is a small study of small features; a mechanical estimate of man, woman, and child—possessed of strange idiosyncrasies, "huddled together irregularly and yet sociably." Such is the work; yet this will not prevent a few from finding entertainment in those features, on which a German would bestow the epithet *vertrakt*. Most of the characters are hollow.

The English Orphans; or, A Home in the New World. New York: D. Appleton & Co.

This book of home scenes is essentially rustic, yet its sketches are perhaps truthful. Refinement in manner and choiceness in the terms of conversation would have improved them. It is a common error in writers of stories, to attribute qualities of character rather than to develop them in action, and to seek for variety rather in manner than in mind. This book, despite its rude verbiage, notes not a few of the amenities of life,—life in which good will and charitable disposition is needed far more than the punctilious deportment, or the heartless conformity to mere externals. The thoughts and emotions of childhood are, at times, pleasantly depicted; in little Mary, who becomes in the *finale*, "a joyous, loving bride," we have a character of much amiable simplicity, and in the one to whom she gives her hand, one of much warmth and earnestness, made the more effective by individual contrasts. It is a very common idea with half educated persons, that there is such a thing as a finished education, and that "a governess highly accomplished" is the one who can finish it. We have a character in this book who agrees with a neighbour, that their daughters are altogether too delicate and dainty bred, to have anything less; so a school is thrown up in favour of the "accomplished governess," who proves so unfamiliar with what is natural, that she cannot endure without wincing a wintry blast. Yet what is taught in this? We were going to say nothing; yet we may certainly gather from it the folly of what is commonly styled accomplishments, as fully sufficient to afford a passport into the world, but which frequently amount to nothing more than a showy and deceptive exterior, to which all true sensibility, and all those heart qualities which really merit respect, and are most worthy of admiration, are sacrificed. The best accomplishments are those coming in the shape of substantial reality. The book is pleasant enough, as light reading,—and it is thoroughly American. But it might have had more point, and have been more profitable.

The Standard Third Reader, for Public and Private Schools. By EPES SARGENT. Boston: Phillips, Sampson & Co.

This book is chiefly remarkable for the attention it compels, in a by no means wearisome or monotonous form, to the vowel and consonant sounds, a thorough and ready capability of distinguishing which is essential to a good and effective reader, and the extreme beauty and appropriateness of its selections.

Blackwood's Edinburgh Magazine, for June, is republished by Messrs. Leonard Scott & Co., of this city, with their usual accuracy and neatness. Its contents are of varied, but striking interest. The opening article is devoted to the Rev. Charles Kingsley, who is described as "one of the most remarkable and voluminous writers of the present day." There is an excellent account of Aland in the Baltic; and a seasonable *expose* on "Spanish Intolerance and Insolvency." Another Part of "Notes on Canada and the North-West States of America," has peculiarly an American interest; and a paper on the Palmerston Administration lets in a good deal of light upon European politics at the present critical period. "Zaidee, a Romance," is continued; so is "The Story of the Campaign;" and there is also an interesting historical episode, entitled "Once upon a Time,"—the whole constituting as good a "bill of fare" as we have had for a long time.

The Church Review, for July, discusses very ably Modern Spiritualism, the Social and Religious Condition and Prospects of South America, Fatalism and Evangelism, Parochial Life, the Semi-Pagan Position of our Youth, Hildreth's Pioneer History, and Human Progress, *a la* Bancroft; and it presents us with another good chapter on American Ecclesiastical History, several interesting Book Notices, and the usual summaries of Home and Foreign Intelligence. We shall probably pay our respects to the number more particularly at our leisure. In the mean time, we have given in another column an interesting extract from its pages.

Thoughts on Books and Reading.

Some persons are anxious to be thought great readers; but it is well for such to remember that it is not what we read, but what we digest, that nourishes the mind. "It matters not," says an old writer, "how *many* books thou hast, but how *good*: multitude of books rather burden than instruct; and it is better thoroughly to acquaint thyself with a few authors, than to wander through many."

The vast accumulation of trifling publications of late years makes it needful to be especially on our guard against them. The plain truth is, we have no time for such reading: and we must be bold enough to say so and act accordingly. Let none of our young friends be ashamed to confess that they have never read much which the world loudly applauds. Let them beware of being led astray by a vain desire to keep pace with the literature of the age. Let them not imagine that any reading is necessary to their character or standing in general society, which is inconsistent with Christian purity of taste or feeling. Some of them have very little time for reading of any kind; such ought to be especially careful that the little which is granted them be duly improved. Let not the precious moments be squandered upon trifles. Lay out the little that you have to spend upon the best investments.

But in making choice of our favourites, we should beware of being dazzled by the splendour of genius. It is not the possession, but the right employment of talent, that gives real worth to the character; and they who have perverted and abused their gifts and opportunities, however abundant, are surely more worthy of our just aversion, than of being treated as familiars and friends.

Even apart from the question of profit, if we desire the greatest amount of enjoyment, we must accustom our intellectual appetites to wholesome food, and in so doing, we shall quickly lose our relish for any other. The more our hearts are seasoned with Divine grace, the less pleasure shall we have in writings which give evidence that the talents of their authors, however great or brilliant, have not been consecrated to the service of Him who gave them.

It is not intended to be implied by the above remarks, that our reading can be always confined to books that are wholly unexceptionable. But if, as must be admitted, the tares and the wheat are not seldom found together, how important does it become that the senses should be in constant and lively exercise rightly to discern them. And yet, compared with the multitude of readers, how rare are the instances in which this is fully the case. How many are there, naturally bright and intelligent, who, it is to be feared, if they examined themselves strictly, would find that vanity has far too large a place in their motives for reading; who read, in short, not so much for use as for display. And are there not others endowed with literary and refined tastes, who give themselves up to the varied fascinations of taste or imagination, and by habitual indulgence in mental stimulants gradually lose their relish for that which is really wholesome? Others again, and some of them with good intentions, allow their moments of leisure to be wasted in a kind of "busy idleness;" they look over a great variety of books, but for want of settled diligence, their unsteady wanderings, in prose or poetry, are attended with no satisfactory result. While there is a yet larger class of listless triflers, who give-way to lounging and indolent habits of mind, wholly unworthy of intelligent and responsible beings. If they take up a book after the labours of the day, it is too often a feeble attempt to think, as it were, by proxy; and even this seems, not unfrequently, too great an exertion, and the future can alone fully disclose how many are the precious hours, now never to be recalled, which have been thoughtlessly trifled away in idly wandering over a newspaper, a review, or other publication of the day, with scarcely an object besides that of whiling away the time.

For these and many other kindred evils there is no remedy more efficacious than a sound and healthy *purpose*, rightly directed, and steadily maintained. This is the magnet that can discover and gather to itself, even from the dust, all the scattered particles within the range of its attraction, that are to be found there. With this all our reading will be improved to the greatest advantage: whilst without it the perusal of the best books will be desultory and comparatively unimproving; the best materials may be collected, but they will be in rude heaps that encumber, rather than adorn the ground. And how great is the danger where there is no fixed aim, that life may be frittered away in empty and profitless, because purposeless occupation. Time passes on; the mind still idly roaming the vast fields of fact, or imagination without restraint or without an object, until the end comes, in which the soul, on looking back, "can find no purpose that now she can abide by;" nothing laid up in store, talents unimproved, opportunities irretrievably lost:—and *then* how bitter the reflection, that it might have been otherwise.—*From an English pamphlet under the above title.*

◆

Curious Typographical Error.—Professor Trench, in his latest work of the English language, points out a curious typographical error in the 20th verse of the 23d chapter of St. Matthew. The words, "which strain *at* a gnat and swallow a camel," the Professor thinks contain a misprint which, having been passed over in the edition of 1611, has held its ground ever since. The translators intended to say, "which strain *out* a gnat and swallow a camel," that being the correct rendering of the original, as appears in Tynsdale's and Cranmer's translations, both of which have "strained *out*." It was the custom of the stricter Jews to strain their wine, vinegar, and other portables, through linen or gauze, lest unawares they should drink down some little, unclean insect, as a gnat, and thus transgress the Levitical law. It was to this custom the Saviour alluded, intending to say that the Scribes and Pharisees, while they strain out a gnat from their drink, would yet swallow a camel at a gulp.

◆

The Law of Newspapers.—Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscription. If subscribers order the discontinuance of their periodicals, the publisher may continue to send them until all arrearages are paid. If subscribers neglect or refuse to take their periodicals from the office to which they are directed, they are held responsible till they have settled the bill, and ordered them discontinued. If subscribers remove to other places without informing the publishers, and the papers are sent to the former direction, they are held responsible. The courts have decided that refusing to take periodicals from the office, or removing and leaving them uncalled for, is prima facie evidence of intentional fraud.

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Terms—Board and Tuition, including washing, lights, &c., $85 per session of 14 weeks, or $250 per annum.

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Tuition is expected to be paid quarterly in advance.

The School year is divided into three quarters or sessions of 14 weeks. Pupils received during the term.

References.—Rt. Rev. Bishop Williams, Middletown, Conn.; Rev. Wm. F. Morgan, Norwich, Conn.; Rev. R. Camp, Brooklyn, Conn.; Rev. R. Hallam, D.D., New London, Conn.; Rev. S. R Johnson, D.D., New York; Rev. E. M. Johnson, Brooklyn, L. I.; Rev. T. T. Guion, Brooklyn, L. I. my17-tf

CHESTER FEMALE INSTITUTE, ARMONCK, WESTCHESTER CO, NEW YORK.—Rev I. Dyckman Vermilye, Rector. Terms—Seventy-five dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence May 1st and November 1st. Applications for admission or for circulars to be made to the Rector.

"During my recent visitation of Westchester county, I was at the 'Chester Female Institute,' and had the opportunity of seeing it, and making inquiries concerning it The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system I am satisfied is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust. "Jona. M. Wainwright,
"Prov. Bishop of the Diocese of New York.
"New York, June 8, 1853." my3-tf

HOME SCHOOL FOR YOUNG LADIES, NEWPORT, R. I.—Summer Term begins on the first Monday of May. Pupils received at any time. Circulars giving particulars, with the highest references, will be sent to any address.
a5-4m$ A. DALTON, Principal

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For reference and terms, apply to the office of The Churchman, or to W. T. Pinkney, President of the Astor Insurance Company, 67 Chatham street, or to C. H. Roach, Esq., 826 Greenwich street, or 21 Park Place, New York. a5 1y

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DR. C. A. PECK, DENTIST, HAVING RETURNED from Cuba, respectfully announces that he has resumed the practice of his profession at No. 443 Broadway, where he is ready to serve his former patrons and the public. my24 3m

DR. A. STARR, SURGICAL AND MECHANICAL DENTIST, No. 428 Grand street, between Attorney and Ridge streets, New York. a5-1y

BERHARD,—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23-1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor. 12th street,) formerly 229 Grand street, New York. oc14-1y

IMPROVED ARTIFICIAL TEETH.—DR. J. ALLEN, late Professor in the Ohio College of Dental Surgery, invites attention to his improved method of constructing artificial dentures, which combines the following advantages:

First—There are no seams or crevices for the lodgment of food, to vitiate the saliva or infect the breath, as not even the slightest moisture can get between the teeth and plate.

Second—An Artificial Gum, which is as firm and indestructible as the teeth, is fused, at a high heat, between and around their base, which unites them firmly to each other, and to the plate upon which they are set. This gum imparts to the teeth that peculiar expression and life-like appearance which characterizes the natural organs.

Third—Great strength is obtained by thus uniting the teeth, gum, and plate, and no ordinary force in masticating can break them from their base.

Fourth—The *natural form and expression of the mouth and face can be restored,* in cases where they have become sunken. This is done by means of additional attachments to the framework supporting the teeth. These attachments are so formed as to *bring out the sunken portions,* and sustain them in their proper position. They are covered with the above named gum-compound, and become component parts of the denture, and, when rightly formed, can not be detected by the closest observer. This method of restoring the cheeks to their original fullness, and also the natural form and expression of the mouth and lips, has been well tested, having been made a special feature in the author's practice, for several years past. A variety of Photographic and Daguerreotype likenesses, which have been taken of persons without this improvement, and also with it, can be seen at his office, showing the great change in appearance which is produced in the countenances of individuals now wearing dentures constructed upon this principle, which the public are invited to call and examine, together with other specimens of his improved style of work not requiring the above attachments.

Fifth—A clear and distinct articulation of speech is restored. This important change is effected by having the inside of the teeth and gum of a natural form. To this the tongue is readily adapted. This perfect adaptation of the tongue to the denture prevents the hissing or muffled sounds in speaking or singing, so often observed in persons wearing artificial teeth.

Sixth—The plates usually employed for this work, are platina, the purity of which prevents even the slightest tarnish, or unpleasant taste in the mouth. In short, this system embraces many new and important features, which are readily appreciated by those wearing artificial dentures upon this principle. With reference to the utility of this method, numerous testimonials can be given from eminent Dentists in the various cities of the Union, and persons wearing the work in this and other cities.

J. ALLEN, 30 Bond street, New York.

P. S.—Persons desiring further information in reference to the above, will be furnished with pamphlets, free of postage, by sending a note, with address, to J. ALLEN. je7 6m

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.

IVES HILL,
sep30-1y G. F. BAILEY.

SPRING AND SUMMER FASHIONS.—E. PHILLIPS, 236 Bleecker street, New York, Hat and Cap Manufacturer, has on hand a beautiful assortment of every variety of fancy Hats for the season. Hats and Caps made to order. au12-1y

LIFE AND FIRE INSURANCE.

STATEMENT OF THE AFFAIRS OF THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK, for the three months ending 30th April, 1855:—

Assets 1st February, 1855		$2,850,077 56
Total receipts	$220,119 45	
" disbursements	120,137 58	99,981 87
Assets 1st May, 1855		$2,950,059 43
Number of Policies issued	859	
" " now in force	8,195	
Covering a risk of		$22,599,683 34

F. S. WINSTON, President.
I. Abbatt, Secretary.
C. Gill, Actuary.

☞ This Company is conducted on the strictly *mutual* principle, insuring *for life* or *short terms,* at fair *cash rates,* and with or without participation in profits, at the option of the *insured.* The Company grants *Endowment Policies* and Annuities, at the most approved rates; and also embraces the *new* and important feature of "Accumulative or Deposit Policies," whereby a fixed sum is secured absolutely by one payment, with power to increase the amount from time to time, and permission to withdraw a portion of the deposit on any emergency.

On each Policy for the full term of life, which has run two years or more, this Company will issue, on application, a certificate of its cash value, thus rendering the Policy perfect security for a loan, or will purchase the same.

Tables of rates and all necessary information supplied, on application to the chief office, or to any of the Agents of the Company.
my24-3m FREDERICK S. WINSTON, President.

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

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MECHANICS' FIRE INSURANCE COMPANY.—Office, 271 Broadway (Shoe and Leather Bank Building,) corner Chambers street. Capital, **$150,000.**

This Company insures against Loss and Damage by Fire, on the most favourable terms, Buildings, Merchandise, Furniture, Vessels in Port, and their Cargoes, and also against the Risks of Inland Navigation. Orders by post, or in person, will be promptly attended to.

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THE MERCHANTS' INSURANCE COMPANY, OF THE CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **$200,000.** Insurance against Loss or Damage by Fire.

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HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for Policies of Assurance.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge.*

California, Australia, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company.

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oct7-1y

FIRE INSURANCE. ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling,** or **$10,000,000;** paid up Capital and Surplus, **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

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NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation ten years, and now have an accumulated fund of **$902,062 70,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

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George Wilkes, M.D., and C. R Bogert, M.D., at 5 St. Mark's Place, Medical Examiners; at the office every day from 1 to 2 o'clock, P. M. ja1-tf

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.

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This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f24-1y] ASHER TAYLOR, Secretary.

FULTON FIRE INSURANCE COMPANY, NO. 40 Wall street, New York (Manhattan Bank Building). Capital, $150,000. Insures Buildings, Merchandise, Furniture, Vessels in Port, and their Cargoes, &c.

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ROLLIN SANFORD, Vice President.
John Cashow, Surveyor. a19-1y

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, Boston, Massachusetts. Chartered April, 1835. Branch office in Metropolitan Bank Building, 110 Broadway, New York. Capital and accumulation of premiums to meet losses, over **$600,000,** after making and paying a dividend for the last five years (in cash, not in scrip) of 30 per cent., amounting to $141,000.

The entire surplus profit is divided among all the members every five years, thus avoiding the unnecessary and uncertain tendency of large accumulations of unpaid dividends, erroneously called capital, and also affording a certain and good rate of interest upon the outlay of premiums. $100,000 is deposited with the Comptroller of the State of New York, to meet the requirements of the law, to secure policy holders in that State.

This is the Oldest American Mutual Life Insurance Company, and one of the most successful.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

A blank form for application for insurance, or a copy of the Company's pamphlet, containing the charter, rules and regulations, also the annual reports showing the condition of the Company, will be furnished gratis. WILLARD PHILLIPS, President.

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Messrs. Wm. W. Stone (Lawrence, Stone & Co.), William G. Lambert (A. & A. Lawrence & Co.), and Henry L. Pierson (of New York city), consent to be referred to, relative to the character and standing of the institution.

Edward H. Parker, M. D., 279 Fourth-avenue,
Examining Physician, New York city.
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C. W. IRVING & BROTHER, 240 BOWERY, have in store, and are daily receiving, a complete assortment of Laces, Embroideries, White Muslins, Handkerchiefs, Cravats, Ribbons, Millinery, and Fancy Goods.

Ladies', Gentlemen's, and Children's HOSIERY of every description.

Kid, Silk, Lisle, and Cotton GLOVES, all qualities.

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Dress Trimmings, Haberdashery, and a great variety of small wares.

Embroidery and Sewing Silk, all colours, in quantities to suit.

The Trade supplied with any of the above, at the lowest cash prices.
my31-6m

DAGUERREOTYPES.

Cameo-Daguerreotypes taken only by Chas. H. Williamson, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30-1y

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broaday, (first door below the City Hospital.) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.

Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "Thompson" upon them, and those made made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.

A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.

Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.

Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.

☞ Please notice the name and number.

oct7-1y J. W. THOMPSON,
Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoiseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the Gallery of Daguerreotypes, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.

The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.

☞ Particular attention paid to taking Children's Daguerreotypes.

Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.

Mr. Thwaite attends personally to his patrons.

Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

LAWRENCE'S GALLERY is the very best place in the world to get a good daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.

N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.

Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.

The attention of the public is especially invited to the new style of Daguerreotypes on Paper, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.

Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country

Open to the public at all times. sep9-1y

FURNITURE AND UPHOLSTERY.

JOSEPH RILEY'S FASHIONABLE CHURCH, PARLOUR, LIBRARY, CHAMBER, OFFICE, AND DINING ROOM FURNITURE AND UPHOLSTERY WAREHOUSE,
NO. 536 PEARL STREET, NEAR BROADWAY, NEW YORK.

The subscriber keeps constantly or makes to order all the above in Rosewood, Mahogany, Oak, and Walnut. Also, a general assortment of Spring, Hair, Husk, and other Mattrasses, Feathers and Feather Beds, &c.

Particular attention paid to Church work. Pew Cushions made and Pulpits trimmed with neatness and despatch. Charges moderate.
my31-1y JOSEPH RILEY.

NEW YORK MARBLE IRON WORKS.
Office and Salesroom, 337 Broadway.
Manufactory, corner of 6th Avenue and 47th street.
SMALL & ALDEN,

The original and most extensive Manufacturers of Marbleized Iron Mantles, Table Tops, Columns, Pedestals, Pilasters, Wash Basins, Bathing Tubs, Vases, &c., being in exact imitation of the choicest varieties of Marble. Also, Window Lintels, Sills, Balconies, and other castings for buildings of every description.

William Small. H. O. Alden, Jr.
my24 6m

NEW LOCATION.—Fitzsimmons' Furniture and Upholstery Warerooms, No. 8 Astor Place. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mahogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.

F. FITZSIMMONS,
sep30-1y No. 8 Astor Place.

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames regilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30-1y

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. **440** Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.

JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No 440 Pearl, between Chatham and Madison streets. * m8-1y

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. **546** Broadway, New York. jy1-1y

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard patterns, &c., &c. Ladies call and see.
m29-1y MRS. E. BERRIAN.

SHOW CASES, the cheapest and best in the United States. Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment. Country orders, by letter, punctually attended to. Wareroom, 12 Park Place: Factory, 12 Canal street, New York.
ap19-1y A J. CAMPBELL.

DRAPERS AND TAILORS.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit' —CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. m1-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
m1-1y No. 120 Bleecker street corner Wooster street.

JAMES H. STEVENS, Merchant Tailor and Clothier, 28 Bowery. Spring Stock on hand, and Fashions decided on. a5 1y

MUSIC AND MUSICAL INSTRUMENTS.

PIANOS, PIANOS, PIANOS.—HAVING REMOVED TO OUR spacious store, 519 Broadway, (St. Nicholas Hotel,) we are now offering the most extensive assortment of Pianos, Melodeons, and Parlor Organs in the United States, comprising Hall's celebrated triple stringed double octave Pianofortes of our own manufacture. These Instruments are equal in power to the French Grand Piano, at one-half the cost, and are specially adapted to large rooms. Also our School Piano, which stands unrivalled for cheapness, durability, and standing in tune. We are also sole agents for A. W. Ladd & Co.'s premium Boston Pianos, of all sizes, and also Messrs. Carhart, Needham & Co.'s Melodeons. A large assortment of second-hand Pianos cheap. ELY & MUNGER,
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ORGANS.—HENRY CRABB, Flatbush (near Brooklyn), L. I., having made extensive enlargements, last season, to his Manufactory, is prepared to furnish Church Organs of every size at the shortest notice, and of a quality not exceeded by any, and on as favourable terms.

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Application by letter, will receive prompt attention. Omnibuses run from Fulton Ferry every few minutes to the Factory in Clarkson street, Flatbush.

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BROTHERHOOD OF THE PROTESTANT EPISCOPAL Church, of Brooklyn.—At the annual meeting held March 6th, the following officers were elected for the ensuing year.

President—Bailey J. Hathaway, Spencer street, near Willoughby Avenue, or 13 Platt street, New York.
First Vice President—Ferdinand Walker, Clinton Avenue, South of Myrtle.
Second Vice President—Wm. W. Russell, 275 Pearl street.
Corresponding Secretary—Lewis Morris, 25 Tompkin's Place, or 87 Wall street, New York.
Recording Secretary—Charles S. Stone, corner of Court and Joralemon streets.
Treasurer—Thomas K. Lees, 79 Pine Apple street, or 9 Maiden Laine, New York.
Trustees—Samuel B. Caldwell, Charles H. Birney, L. R. Chesbrough, John W. Moore, J. R. Brockelman, C. M. Livingston, H. A. Spafard, John Hamlett, and J. Manley Halsey.

The objects of this Brotherhood, are the mutual care and relief of its respective members in time of sickness or accident, the burial of its deceased, the succour of their Widows and Orphans, and the promotion of Christian fellowship and love; and, also, according to its ability, to aid distressed members of the Church generally.

Copies of the By-Laws may be obtained of any of the officers or members on personal application, or through the mail, by addressing the Corresponding Secretary. m29-3m$

PROTESTANT EPISCOPAL BROTHERHOOD OF NEW YORK.—The objects of this Brotherhood are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Charity Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Brotherhood upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1855.

President: Richard Sill, 343 Broadway.
1st Vice President: Charles P Burdett, 47 Fulton street.
2d " " John G. Ambler, M.D., 31 Washington Place.
Corresponding Secretary: O. B. Wilson, 25 Beaver street.
Recording Secretary: Theo. R. McIlwaine, 43 Chambers street.
Financial Secretary: A. W. Hoffman, 55 Warren and 55 Murray st.
Treasurer: Charles G. Till, 299 Broadway.

Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood may be obtained of any of its Officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary. m1-1y

For The Churchman.

RICH, THOUGH POOR.

BY ALICE CARY.

Red in the east the morning broke,
And in three chambers three men woke;
One through curtains wove that night
In the loom of the spider, saw the light,
And spying the rafters black and old,
Sighed for the genii to make them gold.

One in a chamber high and fair,
With panelled ceiling enamelled rare,
On the purple canopy of his bed
Saw the light with a sluggard's dread,
And languid, buried his sickly face
Deep in his pillow fringed with lace.

One in a cabin with roof so low,
Through chinks of clapboards beheld the glow;
No ornaments had he to wear,
But his curling beard and his crow-black hair—
His wealth was his acres, and oxen twain,
And health was his cheerful chamberlain.

Night fell stormy as night could be—
"'Tis weary and dreary," sighed two of the three—
"The corn I planted to-day will sprout,"
Said one, "and the roses be blushing out:"
And his heart with joy, like his eaves, o'erran—
Think you he was the poorest man?

For The Churchman.

THE CATHOLIC CHURCH.

A FRAGMENT.

The purpose of God in the Church must, in the inevitable course of events, at some time or other be fulfilled; and it is an inquiry of very great interest at the present time what that purpose is. For the Church is not a phantom of the imagination, nor is it merely a figure of speech to call it the "Body of Christ," or its several parts members of that Body: the Church is a reality, visible, tangible, definite; a community of men so united in Christ to each other, in so true and real a union that the human body can only imperfectly represent, nay, is but an outward type and shadow of the Church, as it is in the mind and purpose of God. Baptism alone marks off the Church as one from the world: every other distinction by which the people of God are represented as only a part of the baptized, is an invention and theory of men: for the Church of God is not a fleeting, fluctuating, intangible, ideal abstraction, dependent upon the separations, the confederacies, the opinions, or the actions of men; but a certain and stable constitution of God, brought into being by His act, and standing by virtue of visible and tangible symbols ordained by Him. The Church may be faithless, like Israel of old; torn by dissensions and rent into sects, yet still it remains the Catholic Church; and this seems the view it presents to us at present. Disorganized and divided, the Body as one is not fulfilling its mission: the purpose of God in its creation is faded from its mind, and the end, therefore, must come upon a people unprepared.

The fact of the Incarnation is the Rock of Ages, upon which the Church as one is built: it is also seen to be the central or turning point in the history of the human race, so that all the forces of society converge around it; and as all preceding history has prepared for it, so all succeeding dates on from it. On a scheme so vast and comprehensive, a fragment such as this must needs be imperfect; yet a short meditation on the Incarnation may not be out of place, especially in view of present occurrences.

However common the idea once was of a divine person taking to himself a human body, as a vehicle of speaking and acting, that God should become man had not entered the heart to conceive, until, in the fulness of time, the Word was made flesh, and tabernacled among us, the Lord God in our nature, and the Son of God was made in the likeness of sinful flesh: He took flesh: He abode in flesh: He lived like a man: He suffered in the flesh, even unto death. He *tasted* death, enduring the last agonies. "When the flesh suffered," writes St. Athanasius, "the Word was not external to it." God was incarnate. He took not on Him the seed of angels, nor the nature of man as he existed in Paradise. Inheriting a nature that was fallen from grace, the son of a pure virgin, albeit frail and sinful, He took *that* nature upon Him which He came to redeem; and in that fallen and accursed substance realized perfect holiness. Here is the astounding miracle and mystery of the glorious Incarnation, "made of a *woman*," "made in the likeness of *sinful* flesh," "in all points tempted as we are, yet *without sin*." The flesh and blood the Lord took on Him was a portion of that one flesh and blood of man, continued through the operation of the vital principle in successive men and women, from Adam and Eve, through Noah and Abraham and David, down to the Blessed Virgin. This is the living truth upon which the Church is built. *How* it should be, is beyond our comprehension. We can only bow down our heads in silent adoration, as we pause to consider the birth of the Wonderful One into our race, and reflect upon the mystery that fills even angels with wonder. The unfathomable mystery of Emanuel, God with us, Father of the Age to come. The fact that, abiding God, He has become indeed man, is clearly revealed and undoubtingly believed in the Catholic Church, as it shall be even to the end. But the Serpent, knowing his time to be short, is very angry at it now, and therefore does he rage by canons and revelations, to destroy men's faith in the Seed of the Woman. The Dragon is about to cast out his flood against the woman in pain, to be delivered of her child that shall rule the nations.

Among the many ways of denying Christ come, and coming, in the flesh, to assert that the Blessed Virgin was conceived without sin, is the latest and the strongest. It is doing *in* the Church what heretofore has been outside, and like a quick and subtile poison, the error runs through the whole compass of doctrine. Even the testimony of devils, now using in our midst the powers and faculties of man, cannot be more destructive of the Catholic faith once delivered to the saints. The revelations now so common from the dark spirits of the pit, either all ignore or deny the Incarnation of the Lord; and in the revelations he has given to the Apostles of Mormonism, the Serpent has covered it with the filth of licentiousness and their system of polygamy. That the Son of God, when on earth, had many wives and descendants, is the blasphemous teaching one now hears from the temple of the saints who are professedly looking for His coming and kingdom. And how speaks the Roman Church in this great crisis of the race? With laudable zeal for His honour as the Divine Son of God, she gives us a doctrine that denies His true manhood; she declares Him the son of a mother not human, save as Adam was human ere the curse fell upon him. It is virtually to deny that Jesus is indeed man, with all the affections, the sympathies, and feelings of man, "who Himself suffered being tempted, that He might be able to succour them that are tempted." It is virtually to deny that He is our elder brother: that He knows our sorrows, and carries our griefs: that He is one with us in the burdens of earth, and has for us a heart as tender as Mary. But,

"Ave Mary may not be
For my heart its rosary,"

as long as the Lord Jesus is the High Priest of our profession in heaven. Seeing then we have a great High Priest that has passed into the heavens, Jesus, the Son of God, let us hold fast to our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us go boldly to the throne of His grace.

A Catholic Presbyter.

Parisian Papers.—The following return of the numbers daily printed by the principal Paris journals is taken from M. Didot's pamphlet on the fabrication of paper; it may be regarded as official:—*Presse*, 40,000; *Siecle*, 35,000; *Constitutionnel*, 25,000; *Moniteur*, 24,000; *Patrie*, 18,000; *Pays*, 14,000; *Debats*, 9,000; *Assemblee Nationale*, 5,000; *Univers*, 3,500; *Union*, 3,500; *Gazette de France*, 2,500; *Gazette de Tribunaux*, 2,500. These journals are all printed in five offices, and the quantity of paper they annually consume amounts to more than four millions of pounds.

The Pew System.

Another hindrance to the progress of the Church, less felt indeed among ourselves than in most other dioceses, is to be found in the system of selling or renting pews. It would seem that nothing but custom could make this appear tolerable to us, so opposed as it is to the very nature and the great objects of the Gospel. This is the grace of God which hath appeared unto all men; this is by its Author freely offered unto all men; how inconsistent is it then, for His Church, which dispenses it, to demand a qualification before men shall partake of its blessings, and that withal a pecuniary qualification. What is free in itself, we give on condition, and that a condition which those who most need the gift can least comply with. If it be said that where pews are rented, it is usual to provide for the poor to some extent, by appropriating free seats to their use, it is an obvious reply that they are unwilling to occupy such seats, for that they are almost always the most inconvenient and undesirable, and that those who sit in them, do thereby confess that they are poor, or not being so, are yet unwilling to avail themselves of a provision made for poverty. If again it be said, that no man ought to be unwilling to confess his poverty, especially if by this means he can obtain the benefits which the Church dispenses, we must reply that surely no man ought to be unwilling to do this, and that no perfect man would be, but that the Church is not designed for men who are already what they ought to be, but for those who are not what they ought to be. Our Saviour came not to call the righteous, but sinners to repentance. The Gospel is a remedy, the Church is a hospital, so to speak, not for the whole, but the sick, and to say that no man shall enter it, until he is healed of his false pride, and his other spiritual diseases, is to say that the Church is itself a superfluity, and its establishment a blunder. In either point of view then, by making, selling, and renting pews, the poor are excluded from the Church. But not the poor alone, those also, and their name is Legion, who from religious indifference, or from parsimony, do not choose to buy or hire places in the House of God. But it may be said these do not deserve to worship Him. Perhaps not, but who does deserve a place in His Courts? and we must again remember that "the whole need not a physician, but they that are sick." If then we consider the number under the pew system, who are shut out from the House of God, by their inability to pronounce that "open sesame," at which alone under that system its doors revolve, and when we consider the even greater number who prefer, until they are better taught, their money to their souls' culture, it seems remarkable that our Church, encumbered as it has been, to so great an extent, with that, as well as with other hindrances, should have made the progress which it actually has made, and is now making. It proves how true, and wise, and scriptural, are her essential principles, when with such a policy she can advance so rapidly. And yet who does not see that under the pew system, not our Church alone, but Christianity itself, is losing its hold upon the middle and lower classes of our population? The mechanics in our large cities, and in the manufacturing towns of the North, though generally intelligent and often moral, are not usually a religious body of men. Among them I have reason to believe, that infidelity is extending itself, more than among any other class. Their Sundays, in many instances, are not sanctified by the word of God and by prayer, but are spent in seeking recreation and amusement. Their minds, vacant of religious truth, are ready to be filled with Rationalism, Universalism, or any other of the thousand and one forms of error, so rife in this land. And I attribute this not exclusively, but in some measure, to the fact, that in the cities they are shut out from many, not only of our churches, but of others where they might receive profitable instruction, by their inability from the proceeds of their daily toil, to buy or rent any of the pews so generally found in city churches. The main ground on which their use is justified, is that thereby the maintenance of a minister is more certainly secured, and the other expenses of a church more easily provided for, and it cannot be denied that they have their use in these respects, as indeed there are few things in this world so very bad that there is no mixture of good in them. But certainly this convenience is not to be for a moment put in the balances against those mighty evils, which I have pointed out, as resulting from their use. And at the same time, I must express my belief that other and more scriptural and primitive methods of providing for the expenses of public worship, would, if generally adopted, and systematically pursued, be not only equally, but even more effective. Such is the weekly offering, an usage which I cannot but think entitled to great respect, when I observe the sanction St. Paul gives it, not only enjoining it on the Church at Corinth, but letting them know that it is a part of a system with him, that he has given order to the same effect to the Churches in Galatia. That weekly offerings might not, in the first instance, meet all the wants of a parish, especially of one in the country, is very probable, for although so ancient in itself, it is in the present age of the Church, an unaccustomed method of contributing to the treasury of the Lord's House.

It will need time, therefore, and changes in other parts of our policy, to bring out its full efficiency. It has this great advantage, however, that it interferes with nothing else—that it excludes nothing else. In cases, then, where it is found insufficient, recourse can be had to subscriptions, at least for a time. In this manner free churches have been sustained in our largest cities and in smaller towns, and generally in the country they are sustained by voluntary contributions. Pews, then, are certainly not indispensable, nor would their history, aside from all "a priori" considerations, incline one to believe that they were very favourable to the growth and power of religion. They were introduced into England within the last three centuries, and are now only found where English traditions control men's minds and habits. So limited are they in time and place; while wherever they exist they are found to deepen the distinctions between classes, and to alienate, just so far as they are used, the body of the people from the communion that uses them. It is quite observable, for instance, that the English country churches are open to the people, and that the rural population is attached to the Church; while in the cities where many, though by no means all of the churches, rent their sittings, the population is to a considerable extent disaffected with the Church. But while I assert these principles, I wish by no means to be understood as insisting that pews, where they already exist, ought to be at once thrown down. This would often involve an invasion of existing rights that ought to be respected, and a shock to feelings that ought to be spared, and would give rise to controversies more injurious to religion, than their subject-matter, if left undisturbed, could be. The evil (as I consider it) has been long fastened on us, and will have to be slowly eradicated; but one of the means tending to its removal appears to be the temperate expression of the opinions of those who regard it as a hindrance to the successful working of the Church.—*Primary Charge of the Bishop of North Carolina.*

Assyrian and Babylonian Remains.—The following interesting information is given by the *Athenæum*:—"Colonel Rawlinson has arrived in London from Bagdad, having brought to a close the excavations in Assyria and Babylonia which he has been superintending for the last three years on behalf of the Trustees of the British Museum. The results of these excavations have already in part reached the Museum, but the most valuable portions of them are still in transit. One hundred and fifty cases containing sculptures, inscribed tablets, terra-cotta cylinders, and a very large collection of small objects of Assyrian art, were recently unpacked at the Museum. One perfect obelisk, and the fragment of a second, are the only objects of this collection which have been yet exhibited to the public in the Assyrian Gallery; but the inscribed tablets, which amount in number, we believe, to at least 10,000, the two fine cylinders from Kileh Shergat, and all the smaller relics—which, for better security, are deposited in closed cases—can be examined by the curious. A collection of almost equal extent and of greater value—inasmuch as the sculptures belong to the culminating period of Assyrian Art, and are infinitely superior to those which form the present Nineveh Gallery at the Museum—was shipped last month at Bussorah, and may be expected to reach the Thames in August or September; while a third or supplementary collection, composed of select specimens, the masterpieces of Assyrian Art, which were disinterred from the new palace at Nineveh during the past autumn and winter, is about to be brought to Europe, in virtue of an arrangement concluded between Colonel Rawlinson and M. Place, on board the *Manuel*, a vessel which was sent out by the French Government, for the purpose of bringing home the collections of MM. Place and Fresnel. Colonel Rawlinson has further brought with him overland a single small case, containing, among other relics of special interest, the Nebuchadnezzar cylinders, which he obtained from Birs Nimrud in the autumn of last year, and those still more valuable cylinders of Nabonidus, the last King of Babylon, which record the name of that Monarch's eldest son Belsharezer, the Belshazzar of Daniel. It is sincerely to be hoped that means will be found for exhibiting these slabs to the public, as soon as the whole of the three collections shall have arrived, either by a new arrangement of the present Assyrian Gallery, or by the allotment of fresh space to the Antiquity Department of the Museum. Unless, indeed, some measures of this nature are taken, the fruits of the late Assyrian Expedition, of which the labours are now brought to a close, will be lost to the great majority of the nation—the number of those who can appreciate the historical and scientific results, obtained from so vast an accumulation of cuneiform materials, being, of course, comparatively few."

For The Churchman.

EVENING HYMN.

Accept our grateful song of praise,
Thou bounteous Source of every good:
For Thou hast blessed us all our days
With health, and peace, and daily food.

By Thy forbearance still we live,
Confession of our sins to make:
Father of mercies! pardon give,
And let us of Thy grace partake.

And if it please Thee to preserve
Thy servants to another day,
Assist us, Lord, Thyself to serve,
And keep us from each evil way.

Or, if it be Thy righteous will
That we no more of earth shall see,
Our hearts with resignation fill,
And grant our souls repose with Thee.

Illinois, 1855. R. F. S.

A Well-Ordered Home.—These words are a "home-thrust" to many, in practical lessons of wisdom. The relations of husband and wife, parents and children, and brothers and sisters, are all embraced within their meaning. To the husband, love, kindness, honesty, sincerity, and forbearance towards the chosen partner of his life, are essential. To the wife, a loving heart, a cheerful home, "bright fires, instead of black stoves," smiles of welcome, devotion and obedience, mutual forbearance, mutual interests, a cultivation of mutual tastes, pursuits, and studies, a love of the beautiful and true. To parents, fixed rules of government for children, founded on justice and mercy, whose fruit is love, recognising and strictly observing the rights of the child, as scrupulously as they demand obedience; to cultivate order and system in all things, and a taste for the useful and beautiful, instead of follies and frivolities—all these are equally essential. Provide amusements for children, if you would keep them from seeking it away from home. Make the house cheerful, and happy, and desirable, if you would have it irresistible to the members of it. Discard the austerity and cold stiffness of formality, but observe all the true and genuine politeness of honesty, hearty humanity, which teaches us to "do unto others as we would that others should do unto us," and "love one another." Such a home should every Christian family be.—Then the seed of piety, honesty, uprightness, cheerfulness, and elevated happiness, sown and nurtured in the home, would spring up and grow and multiply, as the different members of these families radiated to all points of the compass, like a halo of glory, and "peace on earth and good will to man" would be the glorious result.

Even if Religion is False.—Suppose, after all, you shall be told this religion is false; but, meanwhile, has restored in you the image of God, re-established your primitive connection with that great Being, and put you in a condition to enjoy life and the happiness of heaven. By means of it you have become such, that at the last day it is impossible that God should not receive you as his children, and make you partakers of His glory. You are made fit for paradise—nay, paradise has commenced for you even here, because you love. This religion has done for you what all religion proposes, and what no other has realized. Nevertheless, by the supposition, it is false; and what more could it do, were it true? Rather, do you not see that this is a splendid proof of its truth? Do you not see that it is impossible that a religion which leads to God should not come from God, and that the absurdity is precisely that of supposing that you can be regenerated by a falsehood.

OBITUARY NOTICES.

Judge Wilde of Boston.—The Boston papers record the death at his residence in that city, of the venerable Samuel Sumner Wilde, LL. D., in the eighty-fifth year of his age. Judge Wilde was one of the most respected citizens of Massachusetts. He was born in Taunton, Mass., Feb. 5, 1771, graduated at Dartmouth College, and was admitted to the Bar in 1792. He then removed to Maine, and in 1814, was a member of the Executive Council of the State. In June, 1815, he was appointed by Governor Caleb Strong, an Associate Justice of the Supreme Court of Massachusetts, in which station he remained till 1851. At the separation of Maine from Massachusetts in 1820, Judge Wilde removed from Hollowell to Newburyport, where he resided till 1831, when he removed to Boston, where he has since remained. He was a Judge of the Supreme Court for a longer period than any other member of the Massachusetts Judiciary. The deceased was the last surviving member of the celebrated "Hartford Convention." He was one of the Massachusetts delegates to that body, which has been so famous in our political annals.

MARRIED.

On the 20th inst., at the Church of the Annunciation, by the Rev. Mr. Baboit of Middletown, New York, F. W. Brooks, of San Francisco, to Matilda C., daughter of Floyd Smith, Esq., of this city.

NOTICES.

The Rt. Rev. Horatio Potter, D. D., will consecrate St. Simon's Free German Chapel, Stapleton, Staten Island, on Friday next, 29th inst., at 11 A. M. Boats leave Whitehall, New York, at 10 A. M.

The Ladies of Trinity Church, Newport, Rhode Island, intend holding a Fair, early in August next, to assist in the building of a Mission Church in the southern part of that city. Any donations for the same will be gratefully received by either of the undersigned:

Mrs. Commodore Lawrence, No. 6 Kay street; Mrs. George Gibbs, Mrs. Dr. King, Mrs. Samuel Powel, Mrs. George Jones, Bellevue street; Mrs. H. Allen Wright, Mrs. Edward King, Spring street; Mrs. A Robeson, Mrs. Duncan C. Pell. je28-2t$

Grace Free Church, Williamsburgh.—*Preach the Gospel to the Poor.*—To the Ladies of the Episcopal Church in New York and Brooklyn.—In this populous and destitute district an Episcopal Church large enough to seat 500 has been enclosed, and the basement is now in use, but the church cannot be finished without more aid. The Rev. Alvah Guion has persevered with wonderful zeal in raising the means, and in superintending the work, and deserves to be encouraged. The church is to be a free-will offering for the accommodation of the surrounding thousands of poor. How much will the reader give? A circle of ladies in Williamsburgh are now preparing for a Fair, to be held on the 28th inst., in aid of this benevolent enterprise. The want of $200 is pressing; the prospects of happy results to souls are highly encouraging, could the church be finished. To every lady who may see this, the Committee earnestly appeal for help. Any sum you may find it in your heart to give about the time of the Fair will be most thankfully received.

N. B.—Your aid may be sent by mail to the Rev. Alvah Guion, Williamsburgh, or left with Messrs. Stanford & Swords, No. 637 Broadway, New York.

Mary L. Guion,
Euretta Townsend,
Jane A. Roberts,
Maria Woodruff, } Com. of the Ladies.

je14-3t

St. John the Evangelist's Church.—FREE SEATS.—Services are held in the Lecture Room of the Metropolitan Academy, Nos. 93 and 95 Sixth Avenue, near Greenwich Avenue:—Sunday morning, 10½ o'clock; Sunday evening, 7½ o'clock; Sunday School, 9 A. M. and 2½ P. M.

Edwin R. Cook, Rector,
104 12th street.

my3-tf

ACKNOWLEDGMENTS.

Grace Church, Williamsburgh.

Special Acknowledgment.—Will you allow me a conspicuous place to return hearty thanks to E. R. U. (an unknown friend) for $50, just sent through Mr. T. N. Stanford, to aid in erecting a Free Church for the poor?

Soon after entering this Missionary field in 1853, I found myself surrounded by thousands of poor, living at a distance from all places of public worship, their children growing up in utter ignorance of God and their Redeemer, and I felt that a church must be erected for their accommodation. But from whence would the means come for so great a work? Not from them. To this day they have not been able to raise a single dollar towards the support of their pastor. Before whom was this cause taken? My closet can bear testimony.

Early in 1854, without human aid, further than the recommendation of our beloved self-sacrificing Wainwright, and several neighbouring clergymen, I entered with faith and prayer upon the painful work of personal application for means to erect a church, in which to gather and preach the Gospel to the poor. Our noble-hearted business men of New York received my application with great kindness. In September last a plank church large enough to seat six hundred was commenced, to have a basement for a Sunday school. Soon after which the embarrassment in business commenced, and I thought it well to discontinue personal application till spring.

The church is now enclosed, and the basement is occupied for Service and Sunday school, and thus far we are about $1,000 short of meeting our payments. The work cannot go forward till we receive this amount. Under the pressure of this want to pay workmen, how timely and how cheering to our spirits the kindness of our brother E. R. U. in sending us $50. May we be allowed to say to all who read this, that we are still going on in faith and prayer, and that this work needs encouragement? Come over and see what has been done, and what an important work remains to be done.

The subscriber would be delighted to show you the Mission, and the large amount of good likely to result from the erection of this cheap church.

N. B. Inquiry may be made of Mr. T. N. Stanford, 637 Broadway, New York, with whom donations may be left, or sent by mail to the Missionary, Williamsburgh, L. I.

A prompt response to this call will be as spiritual food to the soul. May the choicest blessing of Heaven rest upon E. R. U. and all others of a kindred spirit.

Alvah Guion, Missionary and Agent.

New York Bible and Common Prayer Book Society.

Whitsunday Collections for the Diocese of W. New York: Trinity Church, Attica, $12 37; St Michael's, Geneseo, $7.31; Zion, Fulton, $2 59; St. John's, Dunkirk, $4; St. Paul's, Buffalo, $32; Trinity, Fredonia, $8; St. Stephen's, New Hartford, $5; Christ, Oswego, $20; Grace, Waterville, $5; Grace, Utica, $9 06; St Mark's, Candor, $3; Christ, Corning, $2 59; St Peter's Chapel, Geneva, $5; Christ Church, Guilford, $2 50; St. Peter's, Bainbridge, $1.50; Grace, Lockport, $4 75; Zion, Avon, $6; Trinity, Lowville, $1.31; Zion, Rome, $11.95; St John's, Buffalo $24.99; St Peter's, Niagara Falls, $4; St. Paul's, Oxford, $7; St. Paul's, Brownville, $2.50; St. Paul's Chapel, Constableville, $15; Trinity Church, Fayetteville, $4; Zion, Greene, $7; St. Peter's, Forestville, $2.65; St. Mark's, Le Roy, $15; St Paul's, Rochester, $21.13; St. Paul's, Waterloo, $9 61; St. Thomas, Bath, $7; Trinity, Utica, $1.50; Christ, Binghamton, $7.50; Trinity, Watertown, $31. Total, $311.30.

Other Donations and Collections: St. John's Church, Huntington, L. I., Rev W. A. W. Maybin, $7; Church of the Ascension, Rev. G. T Bedell, $117.19; Emanuel Church, Little Falls, Rev. J. W. Mc Ilwaine, $3.75; Church of St James the Less, Scarsdale, Rev. W. W. Olssen, $ 8.03; Grace Church, Canton, Rev. J. W. Moore, $5; J. W. McIlwaine for Prayer Books sold, $1.50; St. Paul's Church, Sing Sing, Rev. W. F. Halsey, $20; St. James' Church, Goshen, additional, Rev. S. Chipman Thrall, $1.50; Mrs. Harriet P. Bradley, subscription, $2. Total, $487 27.

Thos. C. Butler, Treasurer, 55 East Thirteenth-street.

Protestant Episcopal Tract Society.

Whitsunday Collections for the Diocese of Western New York: Grace Church, Waterville, $1 50; Christ, Corning $2; Christ, Guilford, $2.50; Grace, Lockport, $4 75; St. Paul's, Oxford, $7; St. Thomas, Bath, $3; St. Mark's, Candor, $3; St. Peter's Chapel Geneva, $6.36; St. Peter's, Bainbridge, $1.50; St. Peter's Church, Niagara Falls, $4; St. Paul's, Brownville, $2.50; Christ, Binghamton, $7 50; St. James's, Goshen, additional, Rev. S. Chipman Thrall, 50. Total, $46.11.

Thos. C. Butler, Treasurer, 55 East Thirteenth-street.

BUSINESS NOTICES.

Patent Marble Mantels.—A Clear Saving of Fifty per cent.—This article is a chemical combination of the various oxides with marble dust, so that it can be moulded into any form, in imitation of the choicest Italian Marbles; when exposed to the action of the atmosphere for 15 or 20 days, it becomes as hard as marble that has stood for ages. The colours being mineral, and intimately mixed throughout the whole body, and the article having been twice calcined, it resists the action of oils, grease, heat, or acid, better than marble itself. Mantels sent to all parts of the country at prices ranging from $8 to $40. Manufactured by

LYON & LAMB,
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my31-1y

Herring's Patent Champion Fire-proof Safes, with Hall's Patent Powder-proof Locks, the same that were awarded separate medals at the World's Fair, London, 1851, and the World's Fair, New York, 1853 and 1854; and this is the lock, and the only powder-proof lock that received a medal at the London World's Fair, though others were on exhibition, and now advertised as "World's Fair Locks." The subscribers and their agents are the only persons authorized to make and sell his Patent Champion Safe, with Hall's Patent Powder-proof Locks.

S. C. HERRING & CO., Green Block,
Nos. 135, 137, and 139 Water street, New York.

my17-3m

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Extra Fine Black French Doeskin, (beautifully made)	$5 to $7
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WANTS.

ASSISTANT TEACHER WANTED.—WANTED, IN A Church School near Baltimore, Md., a single gentleman, of experience in teaching, having the power of government, and competent to assist in preparing youth for college or business. He must be a communicant of the Protestant Episcopal Church, interested in Christian education, and anxious to devote his time and affections to the school.

A suitable person would obtain a pleasant home in a beautiful and healthful spot, and receive a liberal compensation. Address

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Baltimore, Md.

je28-tf

BELL WANTED.—A SECOND-HAND BELL FROM 400 TO 600 lbs.—in good order—with or without hangings. Description and terms must be addressed immediately to G. W. HENRY, Box 3360, New York Post Office. 1t$

TO PARENTS AND GUARDIANS.—A WIDOW LADY residing at Morrisania, Westchester county, New York, 9 miles from the city, having no children of her own at home, is desirous of receiving two or three little Girls into her family to board and educate. They will receive a mother's care and attention. For further particulars apply at No. 89 West Twenty-sixth street, between Sixth and Seventh Avenues. je21-4t-p

CHURCH ORGANIST.—WANTED, A SITUATION AS ORGANIST, in the Protestant Episcopal Church, by a person who was educated by the first English organists, and is thoroughly competent to take charge of an organ of any size. The best references can be given. Address ORGANIST, care of Rev. W. H. N. Stewart, Newark, New Jersey. je24-4t$

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References may be obtained at the office of *The Churchman*, Trinity Building, 111 Broadway, and all commands left there for the present will meet with prompt attention.

je21tf ROBERT NESBITT.

FAMILIES IN WANT OF FEMALE SERVANTS, for the city or country, and suitable for any capacity, can obtain such at the Office, No. 240 Grand street, near the Bowery, where every effort is used to give satisfaction. Terms—One Dollar per year, or Fifty Cents per half year. I. WATTS.

je21 1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. m1-1y

PUBLICATIONS.

PUTNAM'S MONTHLY.—FOR JULY.—FIRST NUMBER OF SIXTH VOLUME.

CONTENTS OF NO. XXXI.:

- Irving's Life of Washington.
- Birds.
- What Cheer?
- Victor Galbraith.
- Plant-Mummies.
- Rural Objects in Europe and America.
- How I came to like Diamonds.
- Recent American Poetry.
- Cape Cod (continued).
- Australiana (continued).
- Summer and Autumn.
- Horace Greeley.
- Twice Married (continued).
- Mr Pepperage's Fourth of July Oration.
- Editorial Notes.

I. Literature. 1. Religious Works.
  Norton's New Translation of the Gospels—Tayler Lewis's Six Days of Creation—The History of the Life and Institute of St. Ignatius Loyola, by Bartoli, Translated by Madame Calfderon De La Barre—The Golden Reed, by M. Barrett.
 2. Histories.
  The Life of Sir William Pepperill, Bart., by Usher Parsons—Cotton is King.
 3. Novels.
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  Bancroft's Literary and Historical Miscellanies—Beecher's Star Papers—Miss Cooper's Rhyme and Reason of Country Life—Margaret Fuller—Gazetteer of the World.
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je28-3t DANIEL BURGESS & Co., No. 60 John street, New York.

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G. P. PUTNAM & CO., Publishers,
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je21-2t

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Published by MASON, BROTHERS,
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je21-3t

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